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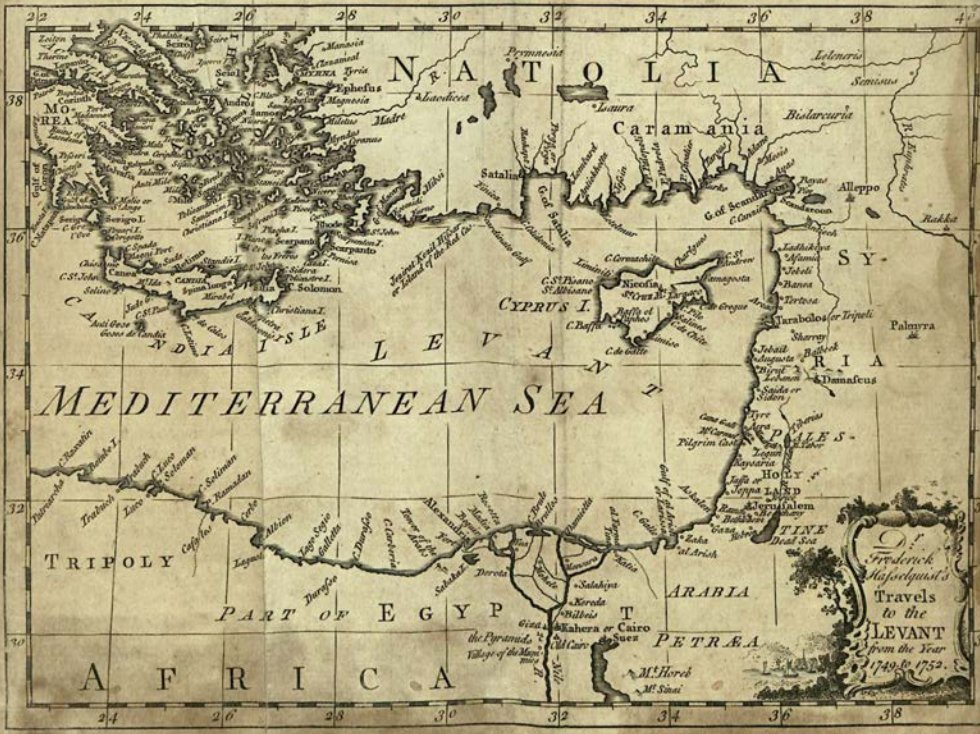
VOYAGES

AND

TRAVELS

In the LEVANT.

In the YEARS 1749, 50, 51, 52.


NATOLIA
Caramania
SYRIA
MEDITERRANEAN SEA
LEVANT
CYPRUS I.
TRIPOLY
PART OF EGYPT
ARABIA
PETRÆA
AFRICA
Dr. Frederick Hasselquist's Travels to the LEVANT from the Year 1749 to 1752.

VOYAGES

AND

TRAVELS

In the LEVANT;

In the YEARS 1749, 50, 51, 52.

CONTAINING

Obſervations in Natural Hiſtory, Phyſick, Agriculture, and Commerce:

PARTICULARLY

On the Holy Land, and the Natural Hiſtory of the SCRIPTURES.

83442

Written originally in the Swediſh Language,

By the late FREDERICK HASSELQUIST, M. D.

Fellow of the Royal Societies of UPSAL and STOCKHOLM.

Publiſhed, by Order of her preſent Majeſty the Queen of *Sweden*,

By CHARLES LINNÆUS,

Phyſician to the King of Sweden, Profeſſor of Botany at Upſal, and Member of all the Learned Societies in Europe.

LONDON,

Printed for L. DAVIS and C. REYMERS, oppoſite Gray's-Inn-Gate, Holborn, Printers to the ROYAL SOCIETY.

M DCC LXVI.

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ADVERTISEMENT.

A FEW Copies of Dr. HASSELQUIST's Travels into the Holy Land, &c. in the Swediſh Language, having found their Way into this Kingdom, Application was made to an ingenious Gentleman, who had lived ſome Time in Sweden, to tranſlate them into *Engliſh*. An Opportunity of furniſhing the Learned of this Country with ſo curious a Work, was not diſpleaſing to One, who had been well acquainted with the Merits and Abilities of the Author, being himſelf a Pupil of the celebrated Dr. Linnæus. He accordingly undertook, and before his Departure from London finiſhed, the following Tranſlation; which indeed ſuffers in point of Stile, from the Tranſlator's not being a Native of England, and from his adhering too cloſely to the Idiom of the Swediſh Language: but it is hoped that when the candid Reader conſiders the great Difficulty of finding a Perſon ſufficiently verſed in Natural Hiſtory, and the Swediſh Language, and at the ſame time willing to undertake ſuch a Taſk, he will rather forgive Imperfections, than wiſh to have deprived the Republic of Letters of ſo agreeable an Acquiſition.

ERRATA.

			For	Read
Page	17, &c.		naturalia,	*natural Curioſities,*
	29	line 19	not,	*now.*
	32	18	was,	*as.*
	77	5	February,	*September.*
	78	35	Officers,	*Officers Slaves.*
	109	4	even,	*ever.*
	110	21	unfit,	*only fit.*
	132	1	12th of April,	*9th of April.*
	157	2		*here againſt the Baſhaw.*
	183	2	Mahhalia,	*Mammalia.*
	193	10	Pirus,	*Picus.*
	194	8	Nuonida,	*Numida.*
	200	8	Pirus,	*Picus.*
	222	17	ſcolubrina,	*colubrina.*
	223	4	Echencis	*Echeneis.*
	251	20	veticum,	*creticum.*
	274	27	Aga-onyx	*Agat-onyx.*
	417		Ichncumon	*Ichneumon.*
	444	7	Crab-Treee,	*Carob-Tree.*
	450	20	Moſes,	*Moſſes.*
	452	17	a fruit,	*a fruitful.*

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SOME.

ACCOUNT

OF

DR. HASSELQUIST,

Written by

CHARLES LINNÆUS, M.D.

FREDERICK Haſſelquiſt was born the third of January 1722, at Tœrnvalla in Eaſt Gothia. His father Andrew Haſſelquiſt, was curate there, and had the leaſt income of any clergyman in the dioceſe. He died during the minority of his ſon, in indigent circumſtances; his mother Maria Helena Pontin, being weak both in body and mind, was put into the infirmary at Vadſtena. This Frederick therefore would have been unnoticed in life, if his uncle, the Rev. Mr. Pontin, had not taken compaſſion on him, and kept him with his children at the ſchool in Linkœping; but he was ſoon deprived of this Benefactor, and obliged to ſupport himſelf by teaching young children, until he was of age to go to the Univerſity.

In the year 1741, he came to the Univerſity of Upſala, where he was obliged to content himſelf with inſtructing others for trifling gratifications, but by this had the advantage of living conſtantly at the Univerſity, and daily hearing the lectures of the Profeſſors. His inclination was immediately bent for Phyſic, and Natural Hiſtory ſoon became his favourite ſtudy; he had alſo ſome talents

for Poetry. The Faculty perceived the fervour with which our youth ſtudied thoſe Sciences his inclination led him to, and therefore in 1746 gave him a royal ſtipend. In 1747, he gave the firſt proof of the proficiency he had made in his ſtudies, in his Diſſertation on the Virtues of Plants, which he wrote well, and defended ſtrenuouſly. In one of my botanical lectures in the ſame year, I enumerated the countries of which we knew the Natural Hiſtory, and thoſe of which we are ignorant. Amongſt the latter was Paleſtine; with this we were leſs acquainted than with the remoteſt parts of India; and though the Natural Hiſtory of this remarkable country was the moſt neceſſary for Divines, and Writers on the Scriptures, who have uſed their greateſt endeavours to know the animals therein mentioned, yet they could not, with any degree of certainty, determine which they were, before ſome one had been there, and informed himſelf of the Natural Hiſtory of the place. This is the more ſurprizing, as Botany is much indebted to ſeveral induſtrious Divines, who have ſtrictly examined the plants of other countries; but though many of the Romiſh clergy travel to Paleſtine every year, not one has ever troubled himſelf upon this ſubject. Haſſelquiſt was very deſirous of being the firſt who ſhould inform the Public of the Natural Hiſtory of Paleſtine, and was determined to accompliſh it. He imparted his deſign to me ſoon after, but, ſurprized at his enterpriſing ſpirit, I repreſented to him the length of the way, the great difficulties, the many dangers, and the very conſiderable expences which would attend ſuch an undertaking, and laſtly, his indifferent ſtate of health, in particular his weak lungs, as he was ſub-

ject

ject to ſpitting of blood: but he urged it the more, as weak lungs can only be cured by travelling and change of climate, and was enough determined in his reſolution, to ſay, he would rather walk all the way, than have his purpoſes croſſed. His mind was fixed on the voyage; he therefore ſollicited for ſome of the legacies left by perſons of diſtinction for thoſe who intend to travel, but fortune did not favour him in this attempt. He prevailed on his countrymen to contribute ſomething towards this journey; when he had got this, he ſollicited the Faculty of Phyſicians and they gave him two of the King's ſtipends, the Faculty of Civilians gave one, ſoon after the Philoſophic, and at length the Theologic, gave him each a ſtipend. But how little was this proportioned to ſuch an expenſive undertaking Haſſelquiſt in the mean time was preparing: he began to ſtudy the Arabian and other eaſtern languages; and that this enterprize might not obſtruct his academical ſtudies and deſigns, he gave the uſual ſpecimens of his abilities, viz. he was examined, he wrote, and defended his Diſſertation, for the Degree, read Lectures, &c. that he might, though abſent, receive thoſe honours in Phyſic, which a youth of his merit and learning had a right to claim; therefore the degree of Doctor of Phyſic was conferred on him on the 8th of March 1751, at which time he was in Cairo. The Faculty was well acquainted with his induſtry and narrow circumſtances, and therefore gave him gratis all Lectures, Examinations, Præſidia and the Promotion.

IN the ſpring 1749, Haſſelquiſt already a licentiate went to Stockholm, having firſt finiſhed his academical ſtudies, where he read Lectures on Bo-

tany during the ſummer, and got the good graces of every lover and patron of this Science. He prepared himſelf every day for his Voyage, and the Levant Company offered him a free paſſage to Smyrna.

The 7th of Auguſt he went on board, and arrived at Smyrna on the 26th of November. It was his good fortune to find Mr. Andrew Rydelius, Conſul General from Sweden, at Smyrna, who was his countryman and relation, and received him with paternal kindneſs, and forwarded his undertaking by every means in his power. He ſtaid in Smyrna all the winter, and beheld all the productions of nature in that temperate climate. In March 1750, he travelled to *Magneſia* in *Natolia*, viewed mount *Sipylus*, and returned again to the worthy Rydelius in Smyrna.

In the beginning of May 1750 he left Smyrna, travelled by way of Alexandria and Roſetta, arrived, in July, at Cairo, the capital of Egypt; here he remained near a year, and had the beſt opportunities of informing himſelf of the ſingularity of the climate for which it has always been famous. Here he viewed the *Pyramids*, one of the ſeven wonders of the world; deſcended into the ſepulchres of the *Mummies*; obſerved the ſtrange riſing and falling of the *Nile*; collected the ſcarceſt productions of Nature; and this he did with more attention, than any one had done before him. During this time he correſponded diligently with his friends in Sweden, and filled his letters with curious Experiments and Obſervations, which were inſerted in the papers printed twice a week in Stockholm under the title of *Literary News*, and all who read them, were prepoſſeſſed in favour of this attentive traveller. Our Haſſelquiſt therefore was not forgot

in

in his own country. The Faculty of Phyſicians propoſed him as Profeſſor extraordinary of Phyſic to the vacant place, and the Royal Academies at Upſala and Stockholm choſe him a *Member* of their Societies; he made himſelf worthy of theſe honours, by the excellent Obſervations, which he ſent to both Societies, which are printed in their Tranſactions. In thoſe of Upſala for the year 1750, are inſerted his Obſervations and Treatiſes on the *Egyptian Acacia*, which affords the Gum Arabic, page 9. The *Camel-Deer*, p. 15. The *Jumping Mouſe*, p. 17. The *Oriental Thruſh*, p. 21. The *Coote*, p. 22. The *Viper* of the Shops, p. 24. The horned *Viper*, p. 27. The horned *Snake*, p. 28. The *Scinc*, p. 30, and in the tranſactions of Stockholm for 1750. The *Endemical Diſeaſe of Aleppo*, p. 136. 1751. The *Hawk*, p. 196. The preparation of *Sal Ammoniac*, p. 259. 1752. The *Locuſts*, being uſed for food in Arabia, p. 76. The mountain *Rat*, p. 123. It was ſurpriſing to ſee how anxious the nation was to ſupport Dr. Haſſelquiſt, when he lived in an expenſive place, where he could not advance a ſtep without conſiderable charges, and wanted money to accompliſh his deſign. The lovers of Science contributed ſeveral times, and raiſed in a very ſhort time about one hundred and ninety pounds; an inſtance, ſcarcely to be met with amongſt the moſt opulent nations.

DR. HASSELQUIST at length left Cairo in March 1751, and went over *Damiata*, *Jaffa*, and the *Holy Land*. Hence he travelled to *Jeruſalem* with the Pilgrims who intended to celebrate their Eaſter there; and thence he went to *Jericho*, *Jordan*, *Bethlehem*, *Acra*, *Nazareth*, *Tiberias*, *Cana*, *Galilee*, *Tyre*, *Sidon*; thence he ſailed over to *Cyprus*, *Rhodes*, *Chio*, and arrived ſafe at Smyrna, laden with an incre-

incredible quantity of curioſities collected in the three kingdoms of Nature, being the productions of the Eaſt, Egypt and Paleſtine.

NOTHING now remained but to wait for a proper opportunity of returning home with his riches; but his ſtrength was ſpent by the difficulties he had undergone in his travels, as well as by the violent heat of the climate in Paleſtine; and whilſt he intended to recover it by tarrying in Smyrna, the ſerpent which he had long harboured in his boſom awoke, and a conſuming hectic fever with weakneſs, reſtleſſneſs, ſpitting of blood and ſhortneſs of breath, confined him to his bed, but he ſtill poſſeſſed that hope, which is peculiar to thoſe in his condition. He deſired to be removed out of the city into the country, to enjoy the free air, and uſe milk as his only reſource, which was accordingly done; but notwithſtanding all this, our beloved Dr. Haſſelquiſt waſted away daily like a lamp whoſe oil is ſpent, and *departed this life*, the 9th of February 1752, to the inexpreſſible grief of all who knew him.

WE were immediately informed of his death by Mr. Rydelius, whoſe love for Haſſelquiſt was not to be extinguiſhed by his departure; this gentleman alſo added to our ſorrow by giving us to underſtand, that the late Dr. Haſſelquiſt, had contracted a debt of 350*l.* on his travels, and that his creditors had at the time of his death taken poſſeſſion of all his collections of natural curioſities, obſervations and manuſcripts, which they would not part with, until their demands were ſatisfied. Thus did we loſe our worthy and dear countryman; his name was in the like danger; and his labours were threatened with deſtruction by the hands of Barbarians. We knew no means of collecting

lecting on a ſudden ſuch a ſum of money, but the worthy Dr. Bæck, firſt Phyſician to the Queen of Sweden, who has always loved the Sciences, and patronized learned men, undertook to preſent theſe unhappy circumſtances to her Majeſty Queen LOUISA ULRICA, who graciouſly protects Science, and is poſſeſſed of a moſt refined taſte for the productions of Nature. Her Majeſty immediately reſolved to pay the debt out of her own purſe, and redeem the Collection, without which the Public would very late, if ever, have enjoyed this Work. The next year all theſe treaſures arrived ſafe and well preſerved at her Majeſty's palace of *Drottningholm*, at which time I was ordered to attend, and was aſtoniſhed at the ſight of ſo many unheard of curioſities. The collections of dried plants from Natolia, Egypt, Paleſtine, Cyprus, &c. all the *Stones* and ſorts of earth from ſo many remarkable places in Egypt and the Holy Land; the many rare *Fiſhes* out of the Nile, and poiſonous *Serpents* from Egypt, the rare *Inſects*, the extenſive collections of Oriental *Drugs*, Arabian *Manuſcripts*, Egyptian *Mummies*, &c. could not but excite the admiration of the beholder.

LAST year Dr. Haſſelquiſt's own original Manuſcripts arrived, with the principal Obſervations he had made. Her Majeſty was moſt graciouſly pleaſed to order me to arrange and publiſh them for the ſatisfaction and advantage of mankind. I have accordingly digeſted the Work in the beſt manner I could, ranged every thing under its proper *Tribe*; added *Names* to plants and animals, altered the *Technical terms* and manner of writing, without changing in the leaſt the Author's meaning: I had the work corrected at the preſs, and myſelf in-

ſpected

ſpected its publication. I imagined it needleſs to add *Synonyms*, which would have ſwelled the book; eſpecially as they may eaſily be found in the tenth edition of my Syſtem of Nature, in which I have introduced theſe names.

THERE is an incredible number of curioſities from the three kingdoms of Nature in the Collection of our late Author, which have been incorporated with the cabinets of their Majeſties, and are already deſcribed, and may ſoon be publiſhed with other wonderful productions of Nature*.

HER Majeſty has been pleaſed to give me a ſpecimen of every plant, in which there were above two, theſe I have deſcribed in another Treatiſe, under the title of *Flora Palæſtina*; and therefore think it needleſs to enumerate them here, as I would not inſert any thing, which did not come from the Author's pen. I ſhall think myſelf happy, if I have fulfilled her Majeſty's command, and anſwered the expectations of the Public.

* Theſe have been ſince publiſhed in Octavo, under the title of Muſæum Reginæ.

TRAVELS TO THE EAST.

AUGUST the 7th, 1749, I went on board the ſhip Ulrica, belonging to the Swediſh Levant company, which was now about making the 8th voyage to Smyrna, under the command of Captain Ekeroth. We ſailed from Stockholm at ten o'clock, and came to Skaggehamn in the evening, where we lay that night.

THE next day we came to Diurhamn. The wind was ſoutherly, which obliged us to tack frequently; but the weather was very fine. Here we lay wind-bound to the 13th.

I HAVE always had a great inclination to botanize on the ſea coaſt of Sweden, and now a fine opportunity offered; but this opportunity proved ineffectual, as the huſbandmen had already cut down the flowers of this ſummer. I was nevertheleſs in hopes that the ſhore would in ſome meaſure gratify my curioſity, and therefore on the 12th went on an iſland; but found nothing there except the Glaux

maritima, or Sea Milk Wort, and Arenaria Peploides, or Sea Chick Weed, which was already in ſeed.

THE rocks here ſeemed to be ſplit by the waves in large perpendicular clefts, which were filled up with clear quartz, or cryſtalline matter, by which one might plainly diſcover traces of the generation of this ſtone. The 13th, at two o'clock in the morning, we came to Daleroen, where we anchored, in order to ſhew our paſs at the fort, and get cuſtom-houſe officers on board to viſit us. Both ſides of the harbour were built with ſmall wooden-houſes, which gave the place the appearance of a little town. Thoſe on one ſide are called Iutholmen and the other Dalereon. The inhabitants of both places are chiefly pilots and fiſhermen. They catch here, ſometimes in large quantities, a kind of fiſh, called by Linnæus, Cottus quadricornis (Four-horned Bull's head). The ſituation of the place was very diſagreeable, being ſurrounded with barren mountains and ſandy hills. I could not learn that they had any other ſign here of the change of the wind; but when the ſea ſwells towards the ſhore they are ſure of a northerly wind, which our pilots ſaid they knew from long experience.

THE 14th, we ſailed by a gentleman's ſeat called Sandmar: here there is an elegant garden and a fine view of the ſea. On the 16th, we left the harbour of Daleroe, and weighed anchor at five o'clock in the morning, in hopes not to anchor again in the Baltic, which happened luckily according to our wiſhes.

LANDSORT was the laſt land we ſaw on the Stockholm coaſt; there is a light-houſe here for the ſervice of ſeamen. Our pilots left us here, and our ſeamen took charge of the ſhip. The Captain, among other accounts he gave us of his travels, as we were

were walking the deck on the 17th, acquainted us, that he had carried the famous King Theodore to Holland. He was delivered to him near Corſica by Captain Blix, a commander of a Swediſh man of war, who had taken him under his protection, when he fled from Corſica. Captain Ekeroth put him in a Dutch fiſhing boat in the Texel. His retinue conſiſted then of a footman and a cook. I relate this circumſtance for the ſake of ſome future Biographer, to whom it may happen to be unknown.

THE high ſandy mountains of the iſland of Gothland appeared to-day on our left, looking like ſo many great columns at a diſtance. We could diſcover nothing from hence through our glaſſes, but the ſteeple of a church[a].

CHARLES's iſlands were in ſight on the 18th, in the forenoon. The mountains of limeſtone on the ſhore ſtood like high broken walls towards the ſea. Both iſlands were ſo barren, that we could only ſee two ſhrubs on one of them.

THE 19th, we had Œland on our right.

ABOUT one o'clock on the 20th, a little grey bird, of the ſparrow tribe, came flying cloſe after our ſhip. The Captain ſaid immediately, that it ſignified a ſtorm. Half an hour had ſcarcely paſſed, before we had ſo ſtrong a gale, that the ſea beat over our gunnel. I have afterwards obſerved ſeveral times, both in the Baltick, the North and Spaniſh ſeas, that as often as birds came on board, we had hard weather, which induces me to believe that the Peteril (Procellaria) is not the only forerunner of bad weather.

THE iſland Bornholm was the firſt Daniſh land we ſaw on the 21ſt. We had Scania on our ſtar-board, and were in ſight of both the whole day.

THE 22d, we came near the ſhore of Scania, and in the evening were within a cannot ſhot of Trælle-

[a] Linnæi Iter Gothland. 282.

borg. The fields of Scania were covered with ſheaves of corn, and afforded the agreeable ſight of a fertile country.

We lay to all the night of the 23d within ſight of Scania, for fear of running a-ground near the Sound in the night, and at day-break had two fine views: one on ſhore, of the white chalk mountains of Seeland: the other at ſea, of ſome ſhips which had come up with us whilſt we lay by in the night. Drakoe is a handſome village, with a church to the left. We hoiſted our flag here, and got three Daniſh pilots on board, who carried us paſt Copenhagen for ſix rixdollars. We ſaw that the road was dangerous; for a Dutch ſhip had yeſterday run a-ground here in fine weather, and was now ſurrounded with a number of ſmall craft from Drakoe, which were employed in getting her off. We ſaw a fine foreſt of oak between this village and Copenhagen, where there is penalty on any one who attempts to cut the timber. About noon, we were within cannot ſhot of Copenhagen, and could ſee the palace, fleet, arſenal, and ſome fine churches. Here the Daniſh pilots left us, after they had truly foretold us fine weather. We could ſee the city of Malma, with its churches, and large houſes from the ſtarboard, oppoſite Copenhagen. A handſome beach wood came in our view, in which were ſome fine houſes; this was ſaid to be the royal Daniſh deer park. The whole coaſt from Drakoe is very beautiful from the ſea, and ſeems contrived by nature to refreſh and give pleaſure to ſeamen, long uſed to the melancholy proſpect of nothing but ſea and ſky. We ſaw Landſkrona from the ſtarboard at two o'clock, and went quite near under Hven, which was entirely uninhabited towards this ſide. In the afternoon, we came to an anchor in the road between Helſingborg and Helſingneur, to pay toll to the Danes.

Helſing-

Helſingneur is a little town, the walls of the houſes are framed with timber, and the void ſpaces filled up with either brick or clay, and near it lies the fortreſs Cronenburg, which, from its outward appearance, ſeems ſufficient for what it is intended, a key to the Baltick.

I WENT up to town the 24th, where every thing that can accommodate ſeafaring people is ſold in ſuch plenty, that the town really merits the name of a Mart for ſeamen.

WE went early under ſail the 26th, and ſteered for Gottenburgh, where we were to take in ſome Eaſt-India goods and carry them for the Levant company's account to Smyrna. Kullen was the laſt land of Scania, about thirty Engliſh miles from the Sound, conſiſting of high hills, upon which there is a light-houſe.

THE 27th, I ſaw animals and vegetables, the like of which I had never before ſeen. The former were Sea-nettles (Meduſæ), which, yeſterday and to-day, ſhone by thouſands in the ſea, and in calm weather and a ſerene ſky afford an agreeable appearance from their ſhining green colour. The latter were ſea weeds, called Fuci Veſiculoſus, Faſtigiatus, Saccharinus, to which hung a vaſt number of the ſmalleſt ſhells. We could ſee the coaſt of Halland before us. The 28th, early, we ſailed paſt the town and fortreſs of Warberg and Nidingen, which is the firſt iſland on the Gottenburgh coaſt, where there is a light-houſe.

ON the 29th, we knew we were not far from Gottenburgh, by diſcovering the iſland of Vinga and its light-houſe, ſoon after which a pilot came on board us.

WE ſailed paſt the fortreſs of Elfſborg about noon, and there came to an anchor. This fort appeared to be in a good ſtate, and well ſituated to

command the harbour of Gottenburgh. The road, without Gottenburgh, hath many little rocks lying close to one another; some of them being under water, makes the navigation dangerous. The Swedish East-India company's ship Gottenburgh, was lost three years ago in her voyage home, on one of them, within the fort, which confirms this account of them. We saw Gottenburgh the 30th, which is known to be a strong and famous trading town, and the best in Sweden next to Stockholm. We had six miles to row from the fort to the town. The first objects that presented themselves to our view in the harbour, which is large and safe, surrounded with high mountains, were some small men of war and frigates; farther up five East-India ships; then three or four dock yards.

The saw mill is built on a rising ground, close by the harbour; it is furnished with many saws, which are worked by the wind; and is so contrived, as to raise the timber out of the sea. We came out of the large harbour, through a flood-gate, into a ditch or walled canal, which runs through the town. In this lay small craft, especially Dutch smacks that were employed in exporting East-India goods. The town is of middling extent. The houses are generally of wood, some few of stone. The buildings are very neat; they are covered with deals, which are painted yellow or red: there are small narrow yards to each house, which make the place dangerous in case of fire. The court-house, state house, and East-India house, are the largest and handsomest buildings in the town.

Here I fortunately met with my relation Mr. Gustavus Tollander, who had returned this summer from the East-Indies: he was so kind as to shew me many curious observations, which he had made during his stay there, especially among the Chinese. I viewed attentively the Chinese weight, and was informed, that the

the weight China was divided in 1 catche, which contains 16 teel; 1 teel 10 mees; 1 mees 10 candrin; 1 candrin 10 caas. A catche is equal to 1 $\frac{1}{4}$lb. A hundred catche make 142 lb. The common money weight contains 50 teel in China, which make 3 catche and 2 teel. A Spaniſh piece of eight contains 7 mees and $\frac{4}{7}$ candrin. On comparing it with the medical weights, I find that 1 ounce is equal to 8 mees.

I WAS not a little glad to meet two more perſons from the Eaſt-Indies the 1ſt of September. They were clergymen, and had returned this year; Mr. Thoren in the ſhip Freden, and Mr. Hiortberg in the ſhip Hoppet. They had both, beſides the duty of their office, purſued the ſtudy of natural hiſtory, agreeable to their inſtructions from the directors of the Eaſt-India company, which they performed with honour and applauſe. Mr. Hiortberg was now buſy in finiſhing his journal; he could draw, which made it an eaſy matter for him to adorn his book with the figures of what he had ſeen in natural hiſtory. He had in particular choſen fiſhes, and hath made ſome fine obſervations and figures of them, but eſpecially on the Hound-fiſh (Squalus Acanthis) Scomber Dućtor, and Remora (Echeneis). He had likewiſe collected ſome inſects and vermes. He promiſed to preſent the whole to the Royal Swediſh Academy of Sciences. Mr. Thoren has ſhewn himſelf in botany a worthy diſciple of his maſter Dr. Linnæus. His collection of plants was ſaid to be very conſiderable, which he had already delivered to Mr. Lagerſtrœm, who ſent it to Dr. Linnæus, by him to be made public, to the honour of the collector and pleaſure of the lovers of nature.

THE 2d of September I ſaw ſeveral natural curioſities from Eaſt-India and China, at Mr. Lagerſtrœm's, one of the Directors of the Eaſt-India com-

pany. This gentleman has for ſeveral years been making collections of natural curioſities. Haſte would not permit me to ſee more than a large collection of ſhells and handſome corals, eſpecially one that had a large piece of the baſis left, which was clay. This gentleman had got home, in the laſt ſhips, four gold fiſh in freſh water; they were from Canton, and quite lively. They eat wafers: the manner of bringing this fiſh to Europe is deſcribed by Dr. Linnæus, in the royal Swediſh academy of Sciences for 1746. A heifer, nine months old, from China, which differed in nothing from our cows but that ſhe ſeemed more lively and ſprightly, as if ſhe had been bred up in the fields and in the open air, and not confined in a narrow hut or a dark ſtable, which always give creatures a ſad and poor appearance. She was of a red brown, fat and merry, and the voyage ſeemed to have had no bad effect on her. A live plant of the Bamboo reed, ſo much uſed by the Chineſe; the ſtem was an inch thick, articulated, a ſpan's length between the joints; the leaves ſword-ſhaped, the whole plant was two feet high. Mr. Arvidſon, the librarian, ſhewed me the library of the college. Seba's excellent book was the deareſt and beſt they had. They had already made a handſome collection of natural curioſities, amongſt which were the Flying-fiſh, an Eel of an enormous ſize, the teeth of a Sea-horſe, a very handſome Lithodendron, a Hair Ball (Ægagropila) of a Cow, the bigneſs of one's fiſt, a Parcel of Petrefactions given by the late Dr. Stobæus.

The cloaths which women here uſe in bad weather appear ſtrange to travellers. They throw a piece of black ſtuff, four feet long, over their heads and half their bodies, ſo as likewiſe to cover their faces. It is uſed by all people of middling fortunes, and hath without doubt been introduced by the foreigners, that

that firſt built the town, nor has it yet undergone the change, to which the dreſs of women is liable.

THE 7th inſtant, I went to a peaſant's houſe in the country, where the window was in the roof, which made the rooms dark, but much warmer: In Scania, Smoland and Bohus, they uſe the ſame method. Cabbages were planted here in large quantities by every farmer; and I am told that this uſeful plant is more uſed here than in any other place.

EARLY in the morning of the 8th, we hove up our anchor and ſet ſail from Elfſborg fort. We ſaw Marſtrand in the afternoon, and at night Skagens light-houſe.

THE 9th, we had Jutland on our larboard.

ON the 10th, we took the Eſox Roſtro Cuſpidato, Artedi ſpec. 2. (Garfiſh). The deſcription comes very near the common Pike; but is eaſily diſtinguiſhed by its long roſtrum. The ſcales were green, the whole body was of a green colour, and its back and ſide bones were green, which I have not obſerved in any other fiſh.

THE 13th, we had a Weſterly wind and hard weather.

ON the 15th, ſome little birds, ſuch as the Redſtart, common Swallow, and a Sea Swallow, were driven by bad weather on board us, before we perceived it; not long after we had a violent ſtorm from the N. W. which laſted for three days.

THE 20th, ſome Chaffinches and a Sea Swallow, the common forerunners of bad weather, came on board us. In the evening it blew a ſtrong cold wind from the Weſt, which was ſoon over.

THE 21ſt, in the morning, a ſailor, at the maſt head, ſaid, he ſaw the Dutch coaſt; our Captain believed us not ſo far in our way, and therefore regarded it not: before three in the afternoon, we

ſaw

ſaw the Engliſh coaſt about Yarmouth, from the maſt-head, by which we knew where we were, and that it was neceſſary to be upon our guard, as we were between the Engliſh banks. The ſounding lead is in ſuch a caſe a ſailor's right hand; and it was now much uſed between fear and hope. We ſounded, and found twenty fathom, and immediately after five, which continued for ſeveral hours, and was a ſign of the uncertain ground on which we were. The ſailors believed us to be out of our true courſe, and upon ſome bank not put down in their chart. We were ſo lucky as to have excellent weather, and the wind proving favourable, which brought us before night in our true courſe.

The Dutch have here their gold mines, for ſo we may juſtly call their herring fiſhery; nor can it be denied that they keep nearer their neighbours than their own properties. We ſailed by numbers of their boats on the 22d, and could once count above thirty on a little ſpot.

On the 23d, we entered the narroweſt part of the channel, between France and England, and could ſee the coaſts of both theſe powerful kingdoms at the ſame time. We were very near the latter, and could without a glaſs ſee its chalky hills, covered with flints, and Dover fort ſituated on the ſummit of them. A good wind and excellent weather drove us over thoſe dangerous ſhoals, that have been ſo fatal to ſailors. The 25th, about noon, we came into the Spaniſh ſea, having in two days and a half ſailed 540 miles, being the whole length of the channel.

Our Swediſh flag hath nothing to fear from the rovers of the coaſt of Barbary, as long as the Swediſh crown, to the great advantage of our trade, keeps at peace with the moſt powerful of them. A few ſmall rovers, from the ports of Salee and Tangier,

Tangier, that ſometimes infeſt theſe ſeas, are the only pirates againſt whom the Swedes ſhould be particularly cautioned: and as an enemy ought never to be deſpiſed, we put our cannon in order, and the 26th gave arms to as many as were on board. In this poſture our veſſels commonly ſail until they have paſſed Gibraltar.

THE 28th, at noon, we were in ſight of the famous head, beyond which the ancients thought there was no land, and were ſo near the ſhore that ſome Linnets (Fringilla) reached us, and wearied out, ſought a night's reſt in the ſhelter of our ſails.

THE 30th, as we were ſailing in the Spaniſh ſeas, the weather was ſo fine, that it ſeemed as if the ſky and ſea ſtrove to excel each other in beauty. The little knowledge I had, was confined to the three kingdoms of nature, and therefore I found myſelf in the ſame ſituation, as a perſon who walks in a park filled with the fineſt animals and plants, without underſtanding natural hiſtory. Such a one can ſay no more, but that it is very handſome. I doubt not but many fine opportunities paſſed unobſerved by me, which might have given hints for uſeful obſervations to a perſon who had any knowledge in aſtronomy and natural philoſophy. We had now paſſed by St. Vincents head, which is a head-land well known to ſailors, when we, the 9th of October in the morning, overtook a Dutch frigate of war, which was carrying home a Tripoline Ali Effendi, who returned from his embaſſy to the Dutch republic, and was the ſame that ſome years before had been in Stockholm on the ſame errand. It ſeemed very ſuſpicious, conſidering the place we were in, to ſee Turks on board a ſhip, and a number of armed men, who hoiſted no flag when we did; this occaſioned our ſeamen to arm themſelves for their defence;

fence; but our ſuſpicions ended, when the lieutenant, with a ſubaltern and eight men, came on board to enquire whence we came, and whither we were bound.

HERE we obſerved large droves of Porpuſſes coming from the W. towards the S. E. which were the firſt we had ſeen ſince we left the North ſea. The ſailors ſay they foretell bad weather, when they appear on the ſurface of the water, eſpecially in thoſe places to which they direct their courſe. But they were miſtaken this time; for the fine weather, which we had through the Spaniſh ſeas, continued with violent heat for ſome days.

THE 11th, we were the whole day in ſight of the African coaſt, and towards evening had the Spaniſh coaſt on our right as before. We were now very near going into the Mediterranean ſea; but were obliged to be content, and cruize for two days between the Spaniſh and African coaſt, on account of a briſk Eaſterly wind.

THE 14th, in the afternoon, we went through the ſtrait that divides Africa from Europe. High limeſtone mountains were to be ſeen on both ſides of the channel, out of which there came the ſmoak of many fires, which are lime-kilns, that they have in the clefts of the rocks of both coaſts. Beſides theſe lime-ſtone mountains, we could ſee others of looſe ſand. which were not ſo ſteep, but more gradually declining to the ſea. They were quite green, covered with ſome ſhrubs, and had ſome vineyards. The proſpect of theſe mountains was far from being agreeable. The ornament of the Northern mountains, Ever-green Pines and Junipers, are not to be ſeen here.

WE ſaw the town and fortreſs of Gibraltar the 15th; they are ſituated on a high rock, that terminates

nates the Spaniſh mountains towards the ſea. Ceuta lies almoſt facing it on the African coaſt. When theſe are out of ſight, the Straights are paſſed, and another ſea is entered.

We ſaw the Mediterranean by ſun-riſe, and ſailed along the Spaniſh coaſt, to which ſeamen always keep nearer than the African. A beautiful little bird (Motacilla Hiſpanica) came on board us from the Spaniſh coaſt. It was the forerunner of hard weather, which happened to us a few hours after, with a ſtrong N. E. wind, which laſted all night. We had violent thunder and lightning, with hail and rain, in the night of the 18th, which was an uncommon ſight for Swedes. We were yet in ſight of the high Spaniſh mountains, which by day we ſaw covered with ſnow, and at night ſhining with fires, which are partly thoſe of the guards, and partly thoſe of the lime-kilns. We caught a Lark and a Wagtail (Motacilla corpore e fuſco viridescente, pectore ferrugineo) on board. Many of the former were drowned; only this one came in a miſerable weak condition on board.

The 25th, in the forenoon, we had Formentera on our left. This is an iſland in the Mediterranean, over-againſt the Spaniſh coaſt, upon which we could only ſee a few buſhes; its ſhores riſe perpendicular from the ſea.

We experienced for ſome days the autumn of this climate: ſtorm, cold weather, rain, and at night terrible lightenings; but at nine o'clock, in the night between the 28th and 29th, twelve miles to the Weſtward of Sardinia, we had the moſt terrible and ſevere weather that we had yet ſuffered in our voyage. The wind from the North, attended with violent hurricanes and lightening from all parts of the ſky, with ſome thunder: then a ſhower of rain, with

with hail; but this did not laſt above half an hour. The hail ſtones which fell were partly of an oval form, ſome round, ſome elliptical, others angulated. The largeſt were bigger than walnuts, the leſſer like nutmegs. The outſide was white and clear, with a kernel in the inſide, which was blueiſh, and the bigneſs of a pea. I found ſome of them that weighed an ounce.

THE 1ſt of November we could ſee the African coaſt from the maſt-head; from thence a bird called Emberiza africana came on board us.

THE 2d, we ſailed by Sicily, with a ſtrong North wind: juſt before this we had ſeen ſome Porpuſſes.

AN innumerable flock of Sparrows (Emberiza melitenſis) ſurrounded our veſſel on the 3d, and immediately after we had a hard gale that laſted all the following day.

THE 7th, we were in ſight of the coaſt of Morea, when a Levant, i. e. a N. E. wind met us, and obliged us to cruize to the 11th, without gaining the leaſt.

EARLY on the 12th, we had Candia and Cerigo on our left.

THE 13th, we ſaw Morea to the left, and Milo to the right, when we were in hopes ſoon to end our voyage, and the fine weather we now had, made ſome amends for the diſagreeable neceſſity of being ſo long at ſea. But our happineſs was at an end in the afternoon. The nearer a ſailor comes to the ſhore, the ſurer he may be of inconſtant weather. A North wind met us with a moſt dreadful ſtorm, and obliged us to drive about for two days.

IT was lucky for us, that on the 15th we were ſo near Milo, that we could run in during ſuch a furious ſtorm. The harbour of Milo is one of the beſt in the Archipelago, ſurrounded with mountains on all ſides, of which one hath a ruined caſtle and

a village at the entrance, which without doubt hath one of the higheſt ſituations, and moſt extenſive horizons of any in the univerſe. We came to an anchor in full twenty fathom water. The depth of the water in this harbour, makes it of much more conſequence in bad weather.

THE 16th, in the forenoon, we rowed a ſhore, and went up to the town of Milo. I was glad to find ſome plants in bloſſom at this time of the year, though autumn had already taken hold of the greater part, and of thoſe the withered remains were only now to be ſeen. The firſt I ſaw was the autumnal Dandelion, which grows in Sweden, and flowers about the ſame time. The Anemone Coronaria was in full bloſſom, ſome of which were white, others blue. Nerium (Oleander) ſtood in two places in large buſhes beſide the road, and adorned the place with its ſtiff green leaves and long pods, but had not yet ripened ſeeds. A Fig-marigold, half a foot high (Meſembryanthemum Nodiflorum) grew in all the fields, with little obtuſe and ſucculent leaves, without flowers. In the wall, grew two ſhrubs or buſhes four feet high; one of them had little oval green leaves, without flowers (Rhamni Species); the other had hoary leaves, which I likewiſe deſcribed. The road was full of pebble ſtones and clear quartz in ſmall pieces, red and white ſpar, beſides ſand-ſtone and hard lime-ſtone. On both ſides, the walls round the gardens were built with a rough ſand-ſtone, with which was mixt with ſome coarſe light yellow clay in large pieces; this was in ſome places turned quite red by the heat of the ſun.

AFTER walking near a mile from the ſhore, we came into the town. The ſight of it could not but excite the compaſſion of the beholder, as nothing was

was to be ſeen but the remains of ruined houſes formerly ſtately, built of ſquare lime-ſtone. Within theſe poor walls, lived miſerable inhabitants, whoſe dwellings differ from the worſt of priſons only as theſe receive light through the door, inſtead of the windows, and have the liberty of going in and out of them. We went immediately to the Dutch Conſul, and after dinner with the Venetian Conſul, to ſee the principal church. On the ſhore I found the Nerium (Oleander), Eriger. Species, Fig-marigold, &c. In the gardens, which are bad, are very large Palm-trees, ſome Fig-trees, ſome large old buſhes of Roſemary, Narciſſus, Marjoram, which was there reckoned a rare plant, and was almoſt the only one kept in pots. Wild fowl they have in plenty. Amongſt them they had a black game, larger than the Swediſh; this was a rare bird, ſo far to the Southward. The town, though poor, is full of people. Children come out of every corner, but all miſerable. The better ſort dwell in the firſt floor, but their dwellings were alike bad. Here are two Greek churches; but no Romiſh chapel or miſſionary. I went into one of the above churches, which made a tolerable appearance. They ſhewed me a curioſity, which deſerved attention. It was a piece of a ſhip's plank, bored through by a fiſhbone, which was part of the tooth of the Monodon (Unicorn fiſh). A French Captain had found it in the keel of his ſhip, as ſhe was careening in Morea. He cut out the piece and took it to this place, to be hung up in the church. It was curious, but not miraculous, as theſe good people imagined. The French have here a Conſul of their nation; the Duch and Venetians have each one from among the Greek inhabitants. There is no Turk in this iſland. The

Captain

captain Paſcha ſends a galley here while he cruizes in the Archipelago to fetch the Turkiſh emperor's yearly tax, which is high enough conſidering the poverty of the country and the ſcarcity of money. It is governed by primates, who collect and account for the taxes, and compound differences. The people in general are very friendly and polite. The women's dreſs is one of the oddeſt and leaſt becoming of any of the iſlanders in the Archipelago. They were naked from the neck to the waiſt, and had a ſhort petticoat reaching to the middle of the thigh, a looſe garment covered the head, and their plaited hair hung down to the ſmall of the back. The iſland produces ſome cotton, which the French and Venetians buy. They alſo have bad wine.

The 18th, after taking a pilot, who was to conduct us through the Archipelago, we ſet ſail.

The 19th, we ſaw the iſland Parſo. The 20th, Tius, Negropont; and the 21ſt, we anchored on the coaſt of Karuburno, which is on the continent of Natolia; we had Natolia on the one ſide and Scio on the other. I went on ſhore the ſame day, but found nothing to reward my labour, except the common wild Thyme. Haliotis (Scar Ear) and Pumex (Pumice ſtone) were the other naturalia found here.

The 25th, we ſailed under Scio, and had an opportunity of ſeeing its handſome town, which makes a fine appearance; but the plantations and gardens are a more material ornament, as they produce the famous Maſtix.

The 26th, we came in the Gulph of Smyrna, and had Natolia on both ſides.

The 27th, we had like to have made an unfortunate end of our voyage, at a time we thought our miſ-

fortunes were all over. We had the wind conſtantly a-head, which obliged us to beat up between two ſhores; this is dangerous in a narrow channel. By ſailing too near the land, at day break, we run aground. A Greek and a Turk, who were fiſhing on the ſhore, came immediately on board, and offered us their aſſiſtance in procuring ſmall veſſels to lighten ours; but a land breeze filled our ſails and help'd us off. At noon, we anchored without the Caſtle of Smyrna, which commands the entrance, when Meſſieurs Palm and Hebbe, our Swediſh merchants, came on board. We went into the harbour, and were ſaluted, according to cuſtom, by the guns of all the veſſels, except the French, who never honour any nation with a ſalute, nor receive it from them.

We went on ſhore in the afternoon with the captain, and were, by our conſul Mr. Rydelius, received with a politeneſs to be expected from a gentleman of his noble qualifications.

The 29th, I waited on Mr. Peyſonel, the French conſul, and member of the Academy of inſcri ptions and belles lettres. To his great knowledge I am indebted for the following obſervation relating to natural hiſtory. Corals have in our age been eſteemed a proper ſubject for the pens of the greateſt naturaliſts. Nature hath ſo contrived this part of her works, that Corals have had a contrary lot from other naturalia, and have been claſſed under the different kingdoms of nature. And it is yet uncertain, to which they properly belong. In Mr. Peyſonel's company, the learned Count Marſigli had the good fortune to overcome all the doubts he had entertained about theſe naturalia, when in his invaluable Hiſtoria Maris he laid before the world what he took to be the flowers of the

the Corals. At that time they were thought to be vegetables. We know of none who immediately diſſented from this opinion. Mr. Peyſonel, by ſome obſervations he made on the French coaſt, before Marſigli printed his book, had reaſon to think otherwiſe, experience convincing him that Corals were inhabited by worms. Mr. Peyſonel did not make natural hiſtory his chief ſtudy; he did not ſet much value on theſe obſervations, yet communicated them to his brother, a learned phyſician, who intended to publiſh them.

At length, Count Marſigli anticipated Mr. Peyſonel, who ſuppreſſed his and his brother's obſervations; but afterwards informed Mr. Reaumur of them, who knew how to make uſe of ſuch a conſiderable ſpeculation. Mr. Reaumur gave it in to the Royal Pariſian Academy of Sciences augmented with his own obſervations; nor omitted to attribute the honour to the real diſcoverer. This was the riſe of an opinion about Corals, that ſince hath been thought worth the enquiry of the learned, and has received an almoſt univerſal applauſe, which the inventor never expected

A TRAVELLER, who, either for his pleaſure or ſome uſeful purpoſe, would chuſe to be acquainted with the ceremonies of thoſe religions which have claimed the attention of mankind, ſhould viſit ſome city in the Levant, where he will ſee them all, except idolatry. Many Chriſtians imagine that the Greek church comes neareſt with reſpect of ceremonies, to that, which was predominant at the beginning of chriſtianity. I ſaw thoſe of the church of Smyrna ſo remarkable for her antiquity, andyet more for having preſerved herſelf in the tolerable ſituation ſhe now is in, though perſecuted by the Pope and Turk, while her ſiſters are ſcarcely known here.

The church of Smyrna hath a biſhop, ſucceſſor to him who received this remarkable title from the ſupreme Shepherd. His power is limited to thoſe who live in this city, of whom, by contributions and money for ceremonies, he hath his revenue, which is one of the moſt conſiderable among the Greek clergy.

Few of thoſe, who have publiſhed travels, have given us any account of the ſtate of phyſick out of Europe. Few phyſicians have travelled out of the circle of the learned world; though others have been attentive to what regards their reſpective profeſſions. I have thought it my duty to make myſelf acquainted with what regards medicine in thoſe places through which I went. Smyrna, in the time the Grecians made phyſick a part of heavenly doctrine, was adorned with temples, ſacred to the God of Health and Medicine. They ſtruck medals in honour of thoſe who practiſed this ſacred ſcience, and with judgement adminiſtered thoſe remedies, which Providence had revealed to them[a]. Time hath greatly changed the ſtate of this Science here. The Greeks have yet remaining ſome ſparks of that fire, which ſhone in their fore-fathers; but which would, without doubt, be extinguiſhed, if a few, more encouraged by the hope of getting a living than out of love for the ſcience, had not determined to acquire knowledge in our learned Europe. There are ſome Greeks to be found in Conſtantinople and Smyrna, who have ſtudied phyſick, chiefly in Padua: moſt of them born on ſome iſland in the Archipelago. Scio, in particular, has a number of tolerable phyſicians, and alſo ſupplies other places with them; I know not what pretenſions iſlands have to furniſh good

[a] See Mead, Orat. de Honor. Med.

phy-

phyſicians: Stanchio (Cous) and England afford us remarkable examples. I had an opportunity of making theſe obſervations, on the 9th of December, when I was called to a conſultation, to enquire into the diſeaſe of their chief brother phyſician, a Greek from Scio, who died within a few days of an Aſthma convulſivum. He obſerved ſtrictly the rule he had followed in his practice, to leave all to nature, without uſing any drugs, unleſs diætetical. Theſe are almoſt the only drugs preſcribed by the phyſicians in Smyrna, and the diet conſiſts in a ſort of faſting. They give for reaſon, that the air is nouriſhing, and ſufficient to keep the ſick in life; but this convinced me of my former experience, that the moſt ſalutary rules may prove detrimental, when carried too far, and not applied to circumſtances. The phyſicians here, in my time, were Doctor Demetri, who was above 80 years old, was born in Scio, had travelled through England and Germany, practiſed nine years in St. Eſprit, the chief hoſpital in Rome, and in his youth had acquired ſome knowledge in botany, which he did not neglect, as he at this age had a complete knowledge of Ray's and Tournefort's ſyſtems. I gave him ſome idea of Dr. Linnæus's famous ſyſtem. He received my informations in the ſame manner, as an aged ſoldier, incapable of attending battles and ſieges, is yet rejoiced to hear of new expeditions. Dr. Zani was the other of the faculty in Smyrna; he appeared to be a young, handſome, and naturally-ingenious man, provided with ſuch learning as is required for knowing common diſeaſes: he had great hopes to gain the peoples confidence, towards which he was already pretty well advanced.

The 16th, I made my firſt jaunt on horſeback, which gave me no favourable opinion of the inhabi-

bitants of the East. The miſerable roads, over hills and dales, full of ſloues and mud, put me in mind of the incomparable roads in Sweden, and gave me a much worſe opinion of the celebrated Southern countries, than I before had. But what on this journey cauſed a woeful remembrance to a Swede, was the place, where five years ago, Mr. Kierman, merchant in Smyrna, and ſon to Mr. Alderman Kierman in Stockholm, was ſhot dead by ſome highwaymen. The loſs our trade ſuffered by the death of this young man, was not to be repaired by the lamentations of the Turks or the puniſhment of the murderers. The former however ſhews that, amongſt thoſe we eſteem barbarians, there are lovers of virtue, and the latter confirms to us, that the Turks have learn'd the wiſe rule, that juſtice is due to all men. Budgia, an agreeable country-ſeat of the Dutch Conſul Hochpied, to which we came, expelled theſe melancholy reflexions. Its Cypreſs park, filled with Gazellas, Peacocks, Pheaſants, Partridges and Nightingales, is incomparable.

THE diverſions of the Carnaval began amongſt the Franks, the beginning of the year, with balls and genteel ſuppers. I was preſent, the 5th of January, at the entertainment the Dutch Conſul Hochpied gave to all the Europeans. Every thing was well conducted, after the European manner. Muſick is the only thing, we muſt put up with, after the manner of the country, which is bad enough. It conſiſted of two miſerable violins, and two lutes, neither of which was well played. This noble art is now no more to be found, in a country where it once had arrived to the higheſt perfection. In vain may we now look for an Orpheus among the Greeks; but a dance, a remain of the Grecian age, performed by the

the Greek women, afforded me infinite pleaſure. They were about fifteen in number, the foremoſt of which conducted the dance, by making ſigns with a garment ſhe held in her hand. The art conſiſted in keeping an equal half-circle, to be obſerved under all their different turnings. They likewiſe ſeveral times made a labyrinth, but immediately reaſſumed their former ſtation. There was ſomething particular in this dance, which at firſt ſight, convinced me it was ancient. My conjectures were confirmed by Mr. Peyſonell, the French Conſul, who hath much knowledge in what relates to Grecian antiquities. He told me, that ſome monuments of marble had been found, on which this dance was ſculptured. It is ſo agreeable when danced by Greeks, dreſſed in the ancient manner and conformable to the dance, that no modern invention of this kind ſeems to equal it. The muſick uſed on this occaſion did not appear to me to have been deſigned for it by the antients. What I afterwards heard them ſing, ſeemed to me better applied.

The hard froſt, which had laſted a whole week, (the like was not remembered by the oldeſt men living) was now ſo far broke, that I in the afternoon of the 2d of February could venture myſelf in the gardens, without the town, to ſee what havock winter had made amongſt my flowers, which I a ſhort time before had ſeen in their glory. They had withſtood the cold pretty well, ſo that Chryſanthemum and Calendula, with ſeveral others, yet adorned the fields; but ſome of the Syngeneſiſts had ſuffered a little. Art has been but of ſmall aſſiſtance to the gardens here, except in planting a few Orange-trees, which do not grow wild. Nature in this place is amiable; but if a little art was uſed, the gardens here would ſoon poſſeſs much greater beauties

beauties, than thoſe in our Northern Europe, which require ſo much coſt and labour. Oranges grow here in abundance, nor does any body care to pluck the fruit, which remains on the trees the whole year, until the flowering ſeaſon, when it falls off. Some Fig, Olive, and Pomegranate-trees ſtand here and there, without order. Poplar-trees are common enough few Dates and Palm-trees are to be ſeen, and thoſe ſeem to be very old. Cypreſs trees grow in ſome places, and mount towards the ſky, like tall Pyramids. Such are the greateſt ornaments nature has given to theſe countries. Hedera Helix (Ivy) grows in ſuch abundance about and within all the gardens of Smryna, that it can ſcarcely be more common in any place. It makes the greateſt part of their hedges, and creeps about every where in their gardens, to which it is an ornament but of little ſervice. I ſaw ſome of nature's maſter-pieces, of this plant, which confirm'd me in my former opinion, how uſeful it is to adorn gardens, eſpecially if art leads it to proper places, where it is moſt wanted. I ſaw an Ivy and a Vine together, cover a Pome-granate tree, which made a noble appearance. In another place, four Vines had crept up a Fig-tree, and with their fibrous roots faſtened to the bark, which was not leſs agreeable; but the handſomeſt of all was a gateway, nature had made of Ivy, which had twiſted itſelf together, over a miſerable garden gate, to the thickneſs of three feet, and the length of eight. The gate conſiſted of ſome unplaned and rough deals nailed together, ordinary enough for a common ſtable door; but the covering might have been an ornament to the entrance of a royal garden. The fences round gardens are moſtly ſuch as the want of wood taught them to make. They are chiefly hedges, and therefore perma-

permanent. They make them of Willows, which are planted at the ſides of a ditch, at four feet diſtance; or of Cupreſſicus, which is yet handſomer, and peculiar almoſt to this country, planted in the ſame manner. I believe, that our Swediſh huſbandmen will not dare to plant ſuch fences; but I know the former hath been under conſideration, and I wiſh it was done in the ſame manner it is here, as I am perſuaded it may.

BANKS are more common here. Ivy, and a parcel of other buſhes grow on them, with common Reed, Arundo Phragmites, (Donax) much larger than the Swediſh, and make them durable and a good defence. I was curious to know how this Reed came to grow in ſuch quantities on theſe banks, and enquired of the inhabitants whether it had been ſown or planted there? They anſwered in the negative. I aſked whether they had carried the earth from the ſea ſhore, and the roots in it, which afterwards grew up? This they likewiſe denied. The earth for the banks is dug on the ſpot, and thrown out of the ditches on both ſides. It was not however very difficult to diſcover whence this plant came. It is not long ſince the ſea went up to theſe gardens, which runs now a cannon-ſhot from them, and then, as now, Reed grew on the ſhore. The ſea decreaſed, and its bottom became dry land, whereby the roots of this Reed remained with its former ſhores, which, after the ground was dug up for banks, were at liberty to ſpread, grow up and ſeed, like the largeſt wood; but this was not ſo eaſy, whilſt they lay hid in the ground under a high-way. Clay walls are the worſt kind of fences uſed here. The ſpring began already, on the 12th of February, to bring forth the beauties of the Southern regions, owing to the mild climate. The Almond-tree

mond-tree flowered around Smyrna on bare boughs. Anemones and Tulips adorned the fields, and grew ſpontaneouſly in valleys, and at the foot of mountains. The former are pretty, of different colours, purple and deep red, cochineal red, with a white ring at the baſis of the petals. I deſcribed to day a Solitaire, a bird kept in a cage in our Swediſh houſe. It is a kind of Thruſh (Turdus ſolitarius), highly eſteemed by the Eaſtern nations for its ſong; and they have told me, that it ſells to the Turks at Conſtantinople, for 200 Piaſters. It whiſtles, and can learn to ſing entire airs, if it be kept to it, and exerciſed. They are found in the Grecian iſlands. Whence they are brought over and ſold by the Greeks, who in their language, call it Μιγαλα. If kept in a cage, it is fed with freſh meat, inſects and currants.

I was deſirous to ſee Opobalſamum or Balſam of Mecca in a place where I was certain to find it good and genuine. This is ſeldom found genuine in Europe, and perhaps never entered an Apothecary's ſhop in Sweden, unadulterated. It is a drug that is ſeldom to be had genuine, even in Turkey; for the buſhes from which it is taken are ſcarce in Arabia, and the quantity they yearly afford is barely ſufficient for the court of the Turkiſh Emperor, and the grandees of the empire. A few of the common Turks, who make pilgrimages to Mecca, may chance to get a ſmall quantity not mixed, but ſcarcely one in a thouſand that yearly go there return without ſome mixture, which they ſell for the true Balſam, though they have made it of Turpentine, &c. Of this kind I take the greateſt part to be, which the Druggiſts and Apothecaries in Europe have; as I ſaw their merchants in Smyrna buy ſuch mixtures, and ſend them to Europe, there to be diſpoſed of under the name

name of the true Balſam of Mecca. I ſaw ſome the 13th of February, which I am ſure was of the true kind; as it agreed with the deſcriptions the beſt authors have given us, and what I myſelf have learn'd concerning its tranſportation. I had frequently opportunities to ſee, what was called Balſam of Mecca, but I never believed any to be the true, except this, which I have deſcribed.

SPRING was now advancing apace: and as the heat encreaſed, I went without the town on the 14th, to ſee what effect this fine weather had on nature, and what ſort of plants the ſpring afforded. I went to the burying-places of the Turks, to ſee whether they contained any thing worth notice. They bury moſt of their dead without the town, they have however near ſome of their churches, and even private houſes places fill'd with graves. But the largeſt and moſt numerous are without the town. They occupy a large terrace around the town, and therefore make an incredible quantity of earth uſeleſs, which they encreaſe daily, by digging new graves and ſearching for other places, when they bury their dead. They have their burying-places ſurrounded with fine walls, and handſomer than thoſe about their gardens and vineyards. At each grave they had raiſed up a ſtone of coarſe marble, for the moſt part grey, but ſome brown. On theſe they had beſtowed more or leſs art, according to the eſtate and eſteem the deceaſed enjoyed while living. I concluded thoſe were grandeſt, over whom was built a triangular monument of ſtones. Next were thoſe with oblong ſtones, on the farther end of which was engraved a turban or Turkiſh headdreſs; if this is green, it ſignifies that an Emir or relation of Mahomet lies here. The pooreſt had plain ſtones without any art and labour,

bour, except cutting them out of a rock and ſmoothing. There were ſome that had inſcriptions. The burying-places of the Turks are handſome and agreeable, which is owing chiefly to the many fine plants that grow in them and which they carefully place over their dead. Cypreſſes of remarkable height, and an immenſe quantity of Roſemary, were the plants chiefly found here. The latter were now in full bloſſom and afforded a delicious odour. The former, which the Turks eſteem mourning trees were in fruit, and are agreeable both ſummer and winter to the ſight and ſmell. The Turks act much more conſiſtent than the Chriſtians, when they bury their dead without the town, and plant over them ſuch vegetables, as by their aromatick and balſamick ſmell can drive away the fatal odours, with which the air is filled in ſuch places. I am perſuaded, that they by this eſcape many misfortunes, which affect Chriſtians, from their wandering and dwelling conſtantly among the dead. A large and fine variety of Ranunculus Ficaria; the Androſace of Linnæus were new flowers of this year, which I ſaw, and the Almond-tree which was ſnow-white with bloſſoms. Why does the Almond-tree, which hath white flowers, bloſſom on bare boughs? not for the ſame reaſon as the hazel; perhaps the fruit, having a ſtone, requires a longer time to grow? They adorn the riſing grounds, and according to nature's order ought to afford much fruit, as they bloom at a time of the year when the ſky is conſtantly ſerene, and it neither rains nor is there any kind of bad weather, which in many countries prevent a fine bloſſom from giving the wiſhed-for fruit.

The 17th, I found Hyacinthus Muſcari grow in common round the town, and in full bloſſom. The

Turks

Turks call it Muſcharumi, and it ſerves them in their love affairs in this manner: A young man ſends this flower to a girl he loves; When ſhe ſees it is Muſcharumi, ſhe muſt remember a word in rhime to anſwer this, which is Ydſkerumi, and puts her in mind by implication what her lover expects from her. This is properly called an allegorical manner of ſpeaking. This evening I learned an ingenious method of giving wine a good and pleaſant taſte, from the French conſul Mr. Peyſonell, who had lately got it from the Greek biſhop in Smyrna. I have deſcribed it in my collections, and took care of the thing with which it is to be done: this Mr. Peyſonell likewiſe gave me.

The 24th in the afternoon, I had an opportunity of ſeeing the Jews ſynagogue. I went there with Mr. De Colla, the principal Jew merchant in Smyrna, and a man of knowledge acquired both by obſervation and reading. There are not about ſix ſynagogues in Smyrna; there were more formerly, which were deſtroyed by fire, and not ſince rebuilt. Thoſe remaining are ſmall, but handſome. In the middle of the ſynagogue was an elevated place ſurrounded with a cloſet, within which were benches. I took thoſe, who ſat there, for holy men. Round the walls were likewiſe benches, upon which the men ſat, and on the ſides on the floor and in galleries were ſeparate cloſets, in which the women performed their devotions. From the cieling hung a quantity of glaſs lamps and ſome metal candleſticks. In one of theſe ſynagogues I was ſhewed the books of Moſes, wrote in a fine Hebrew letter on parchment, covered with ſilk, rolled up and tied round with ribbands. They had about four cloſets filled with ſuch volumes: theſe cloſets ſtood in the wall; and on the panels of the doors the

Law of Moſes, the ten commandments, and other parts of the Pentateuch, were worked with letters cut out of black cloth, and ſewed on cloth of different colours. In each ſynagogue ſat a man on one ſide of the door, dreſſed in black or white, reading in the books of Moſes; and ſeveral people that ſat on the benches likewiſe had them and read after him. Coming home, I got an Iris (tuberoſa) imberbis, corollis apice purpureis.

BARNABA is one of the prettieſt villages round Smyrna, being about two hours journey from the town, whither we went on horſeback the 2d of March. An Aga had the command of this, as well as ſome other villages hereabout; but the laſt poſſeſſor of this office having ſeveral times furniſhed the Franks with occaſion of complaint, at the beginning of this month they petitioned the Porte to diſmiſs him. He was accordingly diſcharged, by which means, the Franks became more at liberty to enjoy the pleaſures the country might afford. The huſbandman was now ploughing the land that had been fallow laſt year. The ſoil is here quite looſe and eaſy to till, and therefore requires little labour in cultivation. It conſiſts chiefly of a looſe clay mixt with ſand and covered with rich mould. They always uſe oxen to plough the field; the conſtruction of the plough I have deſcribed in another place. It is amuſing to ſee them take off the plough-ſhare when they have done their work, and put in on again when they have occaſion. We paſſed by the burying-ground of this place, than which many of our country parithes in Sweden have not larger. It ſhould therefore ſeem, that it was more than ſufficient for a village, which contains not above 20 or 30 families; but to bury after the

Turkiſh manner, who never lay a corpſe where another before hath been buried, ſuch a place muſt been larged every year; and probably, all the land belonging to the village will in time be filled with grave-ſtones and bones of the dead. The largeneſs of the place, and the number of monuments ſhew, that the village muſt have been a conſiderable time inhabited, as people live to a great age, and few die in a year. We alighted at the houſe of Mr. Begler, the chief Grecian merchant in Smyrna, a man whom I ought to mention with reſpect; he had good ſenſe, had lived long in Holland, and now had an extenſive trade to that country in company with a Dutch merchant. His houſe was built in the Dutch taſte, and ſurrounded with a ſmall garden, where no other plants grew than thoſe of the country. Marjoram (Origanum Majorana) which almoſt every farmer in Sweden has growing in his garden, was reckoned the ſcarceſt plant, and kept in a pot near the entrance of the houſe, with Cheiranthus Incanus over againſt it, on the other ſide were Fig-trees, Almond-trees, Orange-trees, Oriental Plane-tree, (Platanus orientalis) &c. which with us are kept in hot-houſes and pots, but here in the open air left to nature; I took however notice, that the hard froſt towards the latter end of February had ravaged the Orange-trees, whoſe leaves and fruit were entirely deſtroyed. This had likewiſe happened in the town, amongſt the trees that were there. On our return we ſaw Storks, that were travelling from the Southward to the Northward, who took up their lodgings in a wheat-field, where they walk as gentle and fearleſs as if they were tame. Theſe birds are moſt favoured in Turkey. The Turks are their greateſt

greateſt defenders; and if a Chriſtian ſhould happen to kill one of them, he would endanger his ſafety. Thoſe who own a houſe where Storks have neſted, are ſuppoſed to receive great bleſſings from heaven, and to be free from all misfortunes. A neſt of them is eſteemed by a bigoted Turk more than a field full of Sheep and Camels.

THE 1ſt of March in the afternoon I viewed the dock-yard in Smyrna, as they were about laying down a Swediſh ſhip. This is a miſerable place, built by the Turks, where ſhips can be laid over to clean them, but a middling veſſel will not be hove down for leſs than 150 to 200 piaſters. The place over which we went and returned took up my attention more than the dock: It conſiſted of a pretty ſpacious field, which, as well as I can gueſs, may contain little more than one acre. I beheld this field was a new world, or a new enlargement of the inhabited world; it may be difficult to find a place which ſo clearly proves the decreaſe of the ſea, as this: Here I could plainly ſee a dried bottom of the ſea, which conſiſted of clay fill'd with ſhells and all ſorts of ſea-inſects; around its extremities, on the former ſhore, lay all ſorts of pebble-ſtones, which the ſea had thrown up. Here no plants had yet had time to root, and be changed into mould; but I am perſuaded that within a few years one may walk here as in a garden, fetch fruit out of a vineyard, or mow a corn-field. Towards the latter a good beginning was already made by the Turks at the weſt-end of the place, where a little ſtripe was ſown with barley, which grew freely. The place on which Smyrna is built hath had the like origin and appearance, with its gardens, vineyards and corn-land: I could never have found any thing more agreeable than our Swediſh arrow-headed graſs (Triglochin

(Triglochin paluſtre) which I found to the northward of this field. If I had not been able to diſcern with my eyes, and confirmed by the inhabitants that this place formerly ſtood under water, this plant had been ſufficient to convince me and others, who know its nature, and that through the whole world it grows in ſuch places, where it can receive nouriſhment from an earth that hath ſome remains of ſea ſalt.

I HAD an inclination to ſee the inland ſituation of Natolia, before I left its coaſts, and therefore ſet out on the 11th of March for Magneſia, which is 8 hours travelling from Smyrna. I ſet out at ſun-riſe, accompanied by a Drogman, an Arminian ſervant and a guide. We were all well armed, which is cuſtomary in this country, and frequently neceſſary in the ſhorteſt journey. We took horſes from the caravan, which goes every Wedneſday and Sunday from Smyrna to Magneſia. In one hour's travelling from the town we came to a large field, covered with Olive-trees, and in ſome places turned into corn land. Round theſe fields were ſeveral villages, under the command of an Aga, who had his ſeat in Barnaba, one of the largeſt and handſomeſt. After this we ſaw a quite different proſpect, and this ſo odd, that I doubt whether any one who has not ſeen the Eaſtern countries can have any idea of it: a mixture of hills and vallies, like the high billows and gulphs in a boiſterous ſea. In no place was it more evident that the continent, we call earth, was in the beginning the bottom of the ſea. The hills were in their form unequal, ſome being flat towards the top; others of a conick figure. At a diſtance they ſeemed compoſed of ſand, gravel, clay, or ſome other earth, being covered with mould and plants. But at a

nearer view they are found to conſiſt of a dark brown, coarſe, looſe ſlate, compoſed of thin ſlates, and which may eaſily be broke by the fingers. I found hills of ſlate at the road ſide, with breaches cut through them to make paſſages for travellers. The other hills of Natolia conſiſted of Lime ſtone, which was whitiſh, and of a coarſe grain; in theſe I likewiſe ſaw ſome large breaches; but an innumerable quantity of looſe ſtones of this kind covered both hills and roads. Nor were there wanting looſe ſtones of Quartz, Spart, reddiſh Lime-ſtone, Sand-ſtone, Spars mixt with Quartz; yet unmixed Quartz was ſomewhat ſcarce, and always in ſingle pieces. Such mountains as we moſtly have in the North, are not to be ſeen here. Mould makes the upper ſurface of all hills, in which grow various plants, but none ſo common as Arbutus Andrachne. This buſh covers the hill in every place, and grows in ſuch quantities, that I have never ſeen any plain ſo covered with Juniper-buſhes in Sweden. The latter were ſo ſcarce, that I ſcarce ſaw ten on the whole road. The Spaniſh Pine (Pinus Picea) was ſomewhat more common, and occupied the moſt barren places; but moſt of theſe trees were young. All the hills lay uncultivated, a ſign of a country badly till'd. If Natolia was well inhabited, good huſbandmen would certainly make the hills turn out to ſome account. Here might be planted good vineyards of the fine vines that grow about Smyrna. Here a number of ſheep might feed in places that agree well with them, where the ſheep's Feſcue graſs (Feſtuca ovina) grows ſufficiently. Goats might feed here to a much greater number than are now found here, there being plenty of food for them. And if all other places, which here lie uncultivated, were to be turned into corn land,

a careful

a careful husbandman might raise the finest crops on these hills. The vales between the hills did not appear very remarkable to me. They rather consisted of small vales dividing one hill from another, than of large and level plains. I saw no more than two or three such plains, but they were not large, or else over-run with the Andrachne. The prospect of the country is rather strange than pleasing; and the roads are very bad, as travellers must ride amongst broken stones up and down the highest hills. In some places the roads were paved, which seem to be the remains of the ancients care for the conveniency of travellers. We met also with stone-bridges, which seemed too good to be built by the people who now inhabit the country. They were formerly of more use than at present, as the river must have been larger; for we could now conveniently cross it without passing the bridge. Taverns were frequent on the road. We came to three or four, but they have nothing to give travellers but coffee, and water, which every one might fetch from the well. The coffee-house consisted of a heap of stones piled, covered with boughs. Here a Turk made a fire for the coffee-pot, and to light pipes; these, with a cup, were all we could get for our bodily wants. Wine and brandy are strange things for a Turk to give or sell to a traveller; but if he be treated with a glass by a traveller, he will forget the rigour of his religion during the time he drinks it. A Turk of the better sort commonly makes it a matter of conscience not to transgress the law that forbids them the use of spirituous liquors. There are however more to be found that regard this as a commandment not rigorously enforced; and when the number of Turks who believe drunkenness no sin, comes to equal that of the Christians, life will be

much more miſerable both for them and ſtrangers. We alighted to reſt at one of theſe places, and I ſeized the opportunity to ſee what plants the ſpring had brought forth. Saffron (Crocus ſativus Linn.) was the firſt, and the moſt remarkable I found. I ſhould have been well ſatisfied with ſeeing this plant grow in its native country, if I had found nothing elſe in this journey. The oriental Saffron is not a diſtinct ſpecies from the European; but its goodneſs and virtue in phyſic hath always been more eſteemed than the latter, therefore the doſe of it is leſs as it is ſtronger. It grew here, but in no conſiderable quantity, amongſt the Arbutus Andrachne; not at the top, but towards the decline of the hills; nor expoſed to the heat of the ſun, but in ſhady places. The colour was a pale yellow; but I ſaw ſome near Smyrna of a more dark and almoſt deep yellow. Natolia is well ſtored with this precious plant, without culture; and in certain places, as round Magneſia, towards the confines of Bruſſa, large quantities are gathered and exported to different places in Aſia and Europe; I have however good reaſon to ſuſpect that all our apothecary ſhops have not the ſort to ſell that is gathered here, when oriental Saffron is preſcribed. The phyſician as well as the apothecary cannot but ſuſpect its genuineneſs, after having gone through the hands of ſo many druggiſts, who, as I myſelf have ſeen, underſtand the art of encreaſing a drug they cannot gain by when ſold genuine. Therefore, if any one is deſirous of having the true oriental Saffron, which is ſuch a noble medicine, he muſt endeavour to get it from the firſt hand, which can beſt be done by ordering it from any of the above-mentioned towns, and ſome iſlands in the Archipelago, where it grows in yet larger quantities. A phyſician, who is not certain

certain of this drug, will find it conſiſtent with prudence, rather to preſcribe Engliſh Saffron in a larger doſe, than to preſcribe one thing and get another. The Hyacinth (Hyacinthus) and Star-flower (Ornithogalum) were the other ſpring flowers I found here. We came to Magneſia at 3 o'clock in the afternoon, and got lodgings in the firſt Khan or Caravanſerai place, which for its uſe anſwers to an inn in Europe; and where a traveller hath the ſame kind of accommodations, according to the cuſtoms of the country. The houſe was well built, but kept in bad repair, covered with lead, and over the whole roof were raiſed arches at the diſtance of 12 feet from each other. The building was two ſtories high. The upper were lodging rooms, and the lower magazines for goods and ſtanding for horſes. It conſiſted of a quadrangle which encloſed a fine large yard, in the middle of which was a good fountain, affording excellent water. This the Eaſtern nations are always ſollicitous to keep in order, for themſelves and travellers. I here firſt experienced how a traveller is lodged in Turkey. We were led to a chamber, the paſſage to which was more difficult than the high hills I afterwards aſcended; as on the latter I had firm ground to ſtand on, but here looſe ſtones. The inward appearance was ſuch as might be expected in a place which has not been cleaned for 1000 years, viz. from its beginning, and perhaps ſome thouſands of people have lodged in it. A ruſh matt was laid on the floor for each of us, on which we put the bed-clothes we had taken with us; and this was all our furniture, table, chairs and bed. They make no great preparations here to accommodate travellers, and yet they live tolerably well, though not very agreeably, in the beginning, to thoſe who are not accuſtomed to it. Muſelem (thus

the chief commander of a town in Turkey is called) was the firſt I had to wait on, to deliver him my letters of recommendation from his friends in Smyrna, and to let him know my intention of ſeeing the town and places adjacent. I went immediately to him, and made him ſome preſents I had brought with me. No traveller approaches a Turkiſh officer, eſpecially if he has any buſineſs with him, without bringing him ſome preſents. This is the cuſtom of the country, and was the ſame in ancient times, as may be ſeen by the travels in the Old Teſtament. Sweetmeats, tea, or ſome ſuch matters, are what a traveller had beſt offer, as they are acceptable. When I firſt came in, he was engaged in more important buſineſs than to be at leiſure for me. He was at his prayers, which were thoſe, that after the Mahometan religion are performed an hour before ſun ſet, and no Muſulman will on any account omit or poſtpone them. I therefore went away, and was by his ſervant brought into a houſe where a Turkiſh wedding was celebrating. I was politely received here, as well as in every place I went to in the town. I could not ſee the marriage performed, nor the married couple. Very few Turks, much leſs a Chriſtian, are allowed to be preſent. But I was at liberty to behold the diverſions of the gueſts, who were in a large room, which always is before the Turks chamber. They conſiſted here, as in other places, in muſic and dancing, tho' quite foreign to our taſte. The muſic were two ſmall kettle drums of copper, and a kind of rough and ill-ſounding dulcimer. The muſicians beat both ſo hard, that in a very large room, open on all ſides, none could hear what another ſaid, tho' he ſpoke loud; but there was nothing like order or time kept. The dance was performed by one perſon,

perſon, who might juſtly be ſaid to dance for all. He was dreſſed in a ſhort jacket, was bare footed, and looked like a Turkiſh ſoldier. He held in each hand two wooden ſpoons. Thus accoutred, he ſkipped about the middle of the room, and moved his head and arms as much as his feet, at the ſame time often bending his body backwards, forwards, and ſideways. He held the ſpoons, two in each hand, in ſuch a manner between his fingers, that he could frequently ſtrike them together, which with the rough muſic made a noiſe no ways agreeable to our ears. As far as I could comprehend, the chief pleaſure conſiſted in ſeeing a perſon for full three quarters of an hour perſiſt in a motion ſo ſtrong, as to put the body and every limb at once in full action. By this we may ſee that ſomething of the cuſtoms of the ancient inhabitants of theſe places, whoſe greateſt diverſions conſiſted in feats of activity, ſtill remains. I went back to Muſelem, and being now admitted to a hearing, was received with much politeneſs. He was ſo young that his whiſkers had but juſt begun to grow, and was therefore early enough appointed to ſuch a conſiderable employment. The road to preferment is the ſame amongſt the Turks as amongſt other nations. Merit is ſometimes of ſervice, but connections, riches and power beſt avail. Kara Oſman Oglou, one of the moſt remarkable perſons at this time under the Turkiſh government, was his father. He had found means to get the command over all this part of Natolia, which reaches from Smyrna to Burſa, and had, at the change the Turkiſh Emperor made this year amongſt his officers, prevailed ſo far as to be appointed Muſelem in Magneſia, where he put his ſon in his room, and ſent his ſon-in-law, who had hitherto been in Magneſia, to Smyrna. Himſelf lived

in Kyragatch, a village two days journey from Magneſia, where are the richeſt and fineſt Cotton plantations in Natolia. He could immediately raiſe 20,000 men, which were under his command; and it was rumoured that his revenue were 1200 piaſters a day. It was now about ſun ſet, when the Turks eat ſupper; I therefore took my leave, after being deſired to call again after ſupper. I had ſcarcely time to go from the ſopha to the door, before the cloth was laid and two diſhes cleared. The Turks eat extremely faſt. I have known a dinner of above twenty diſhes to have been finiſhed in a quarter of an hour.

I COULD not undertake any thing before I had made another viſit to the Muſelem. Being a phyſician, I was much regarded by him; and his example was not only followed by his ſervants, but through the whole town wherever I went: ſo far from pointing at me or my ſervant, and calling Jaur (unbeliever) which is otherwiſe cuſtomary amongſt the Turks when they ſee a Chriſtian, eſpecially a ſtranger, I ſaw and heard myſelf called and taken notice of as Hekim Packi: however, I had not this complaiſance for nothing. Muſelem, as the chief of the town, began very carefully to think about his health; which was not only followed by his ſervants, but by all in the town whom I had occaſion to converſe with. It is common enough amongſt the Turks, and even Greeks, to be ſick as often as they have an opportunity of ſpeaking to a phyſician. Moſt of them are ſubject to the hypochondriac diſorders; and as this diſeaſe always occaſions perſons to be ſuſpicious of their health, eſpecially in the country, and in little towns, where they ſeldom have an opportunity of converſing with them who can

can give them any ſatisfaction, it is no wonder they ſhould be curious, and that a phyſician ſhould be both welcome and employed. There is no occaſion to deſire to feel the pulſe. The firſt thing the perſon does who conſults a doctor, is to put forward his naked arm. I know not where they learned this, as perhaps neither they, nor their fathers before them, ever appeared before a phyſician capable of judging by the pulſe. If I may gueſs, I ſhould think it tranſmitted by the parents to their offſpring, and to have been firſt introduced by that great phyſician who lived here, and put ſuch great and juſt confidence in the pulſe. It is not difficult to imagine that the great doctor from Stanchio (Cous) to acquire perfect experience, on which he built his ſcience, here introduced the cuſtom, that, when any diſeaſed perſon conſulted him he felt his pulſe, which he taught his diſciples; of whom the people learned it, and have retained it to this day without knowing the reaſon; in the ſame manner as hath happened with religious ceremonies amongſt ſome nations, who now, tho' they ſtill uſe them, know not whence or why they were introduced, thoſe who introduced and propagated them having through the change of times been extirpated. I gave my Muſelem ſome medicines I had taken with me from Sweden in order to ſtrengthen his ſtomach. A Seraglio of fifteen women, which at ſo early an age he kept, was enough to hurt it; but I would not adviſe any phyſician, who may chance to be in my ſituation, and is conſulted by a Turkiſh grandee, to tell him this, as he might perhaps become a martyr to truth. It is beſt to think and do what appears to be of ſervice, and talk as little as poſſible. By way of recompence he gave me, as Lord of the Town,

Town, liberty to go whither I pleaſed, and promiſed to take care that the mountains and places where I intended to botanize ſhould be clear, which I eſteemed the beſt reward I could deſire.

THE Greek and Armenian churches kept this week (April 12) holy. They uſe the Old Style as we do in Sweden; but our Celſian amendment of the Swediſh almanack brings our Eaſter and Lent at the ſame time with the Roman Catholics and others that follow the New Style. The ceremonies, which certainly make the greateſt part of the divine worſhip amongſt the Chriſtians here, were better to be ſeen this week than at any other time, becauſe now they were to be more devout. They all tend, and were by the ancients evidently inſtituted, to ſhew and repreſent all which the Scriptures hiſtorically tell us of Chriſt's ſufferings, reſurrection and his great works. On Thurſday preceding Good Friday, was celebrated a commemoration of Chriſt's waſhing the diſciples feet, in both churches. On Good Friday, they repreſented the burial according the Scriptures. On Eaſter, was perſonally ſhewn the Reſurrection of Chriſt; however, the perſon of our Saviour was not repreſented by any body, but painted on a table with an enſign in his hand, which was carried by prieſts. The Greeks have likewiſe proceſſions, but dare not go farther than round the church, though the Roman Catholics go through all French-Street, from the Capuchins to the Jeſuits Convent. They have this liberty as ſubjects of European powers; but the Grecians are not allowed, as they are ſubjects of the Turkiſh Emperor. I ſaw the ceremony of waſhing the feet performed by the Greek Biſhop at 11 o'clock in the forenoon, in their largeſt church St. Pholini, which was done in this manner: After maſs had been read in the Veſtry, where the prieſts and

Biſhop

Biſhop alone had taken the Lord's Supper, there came forth twelve prieſts dreſſed in habits of ceremony; they had mitres on their heads covered with crape, which is the head dreſs of the Greek prieſts. Theſe took their places on a ſquare ſtage raiſed three ſteps from the ground, and ſeated themſelves on two benches, ſix on each ſide. The Biſhop ſoon followed dreſſed in his epiſcopal habit, with two, if not three, palls and ſmall bells hanging to them, and a Biſhop's mitre of gilt ſilver and richly ſet with precious ſtones. He mounted the theatre and took a a front place, ſo as to have his Abbots before him on each ſide. At the ſame time an aged man that had been Biſhop in another place, but depoſed by the Turks, aſcended the pulpit which was oppoſite to the ſtage, dreſſed in a pall, accompanied by four prieſts, and had with him the writings of the Evangeliſts wrote in folio in literal Greek, and bound magnificently in ſilver. So ſoon as he had left his epiſcopal chair, I was permitted to ſeat myſelf in it by ſome of the chief of the Greeks, whence I could plainly ſee all the ceremonies. Any one that will repreſent to himſelf the Biſhop as Chriſt, and the twelve prieſts as the twelve Apoſtles, and then read the account the Evangeliſts give us of this act, may eaſily conceive how all was conducted. The prieſt in the pulpit read the hiſtory of Chriſt's waſhing the diſciples feet; and as faſt as he read what Chriſt did, the other imitated. There was even occaſion for Judas to be preſent to make up the number; but no prieſt will voluntarily take upon him to act his perſon if he is not paid for his trouble; wherefore he that takes upon him to repreſent the perſon of Judas for a little while, receives fifteen piaſtres. It would be but of ſmall conſequence, if he had only the name of Judas during the time his feet are waſhed, but he commonly retains

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it for life. Peter politely refuſed when that part of the text was read which concerned him, wherefore eleven only were waſhed. The Biſhop again put on his pall, and finiſhed with a bleſſing, after he had waſhed, dried, and kiſſed the feet of his meaneſt brethren; and they in return had the honour to kiſs his head or rather mitre, with which the ſcene concluded. During the whole ſcene, many large and ſmall wax candles, and a prodigious number of lamps were burning. The Biſhop held three ſmall wax candles, and each prieſt held one. The congregation ſung in choruſes their hymns, but in their Greek method, which is the moſt pitiful that can be heard. Noiſe and riot, which proceeded even to blows on the head, were not wanting whilſt this ſcene laſted. In a Greek church the people cannot ſleep, which often happens in the churches of other perſuaſions, as theſe are obliged to ſtand up, and be in a conſtant motion by croſſing and bowing; but they fall into the other extreme, and are too much awake going out of church. I ſaw the Greeks receive the Lord's Supper. Married prieſts only receive with their own hands the bread and wine, which is given them by the Biſhop. This was alſo done, as I have already noticed, before the waſhing of the feet. The bread was of wheat, thick, hard, in ſmall cakes of three inches diameter, and ſeemed to be of the kind the European maſters of veſſels have baked in Smyrna for ſhip-bread, which otherwiſe never is uſed by the inhabitants of the country. The cake was by the Biſhop broke into ſmaller bits, which were taken by the prieſts that ſtood round the altar, who bit off a piece and took the wine, which was likewiſe given them by the Biſhop. The people received the communion from a prieſt after the waſhing of the feet. He ſtood in a little chapel beſide the veſtry, and through a window

a window reached out to them the Sacrament. He had bread and wine mixt together in a ſilver cup, of which he gave a tea ſpoonful to every body that advanced. This was done as the people were preſſing out of the church. The confeſſion had been before made, which is done here as in the Latin church, each confeſſing by himſelf (Confeſſio Auricularis). The Greek church enjoins children to be confeſſed as ſoon as they can ſpeak, and they even give them the Lord's Supper. The Armenians performed this act in the afternoon; but it was far from making the appearance which that of the Grecians did. It was done before the altar in the church by one of their chief prieſts, as they have no Biſhop living here, but are ſubordinate to the Biſhops of other congregations who now and then viſit them. Maſs was firſt read; the prieſt was dreſſed in a pall, and had an epiſcopal mitre of ſilver; he ſeated himſelf on a carpet; before him ſtood a chair, in which ſuch as were to be waſhed ſeated themſelves one by one. The firſt that were waſhed were twelve prieſts, but the humility was carried farther than with the Greeks; for here the whole congregation had this liberty, without diſtinguiſhing the richeſt merchant from the loweſt ſervant of the ſtable, of which two conditions this congregation chiefly conſiſts. The prieſts waſhed and dried the feet, and anointed them with freſh butter, which they ſaid was made out of the firſt milk of a young cow. The perſon waſhed and anointed kiſſed the prieſt's head, went chearfully away, and made room for another, which they told me would laſt a good part of the night. On each ſide of the prieſt was a number of people, old and young, who ſung in the ſame diſagreable tone as the Greeks had done; but in the literal Armenian tongue,

tongue, which is likewiſe uſed in their public worſhip, and differs as much from the Armenian they commonly ſpeak as the literal Greek does from the modern Greek. They had leſs regard to order and decency here than amongſt the Greeks. He that came firſt began to ſing; and if any thing was to be done, as dreſſing and undreſſing the prieſt, lighting the candles, &c. they ran to and fro without order. They had not ſo many lights in proportion to the ſize of the church, which is large, handſome and magnificent, and by far ſurpaſſes the Greek church. The fair ſex never ſhew themſelves openly in any of the Chriſtian churches in the Eaſt, or mix amongſt the men; but are always preſent in the church, where they have galleries for themſelves, before which are fixed lattices through which they may ſee all that paſſes in the church, but cannot be ſeen.

THE burial of our Saviour was celebrated by the Greeks in the afternoon of the 13th. The daughters of Eve have, by virtue of the Evangelic Hiſtory, reſerved this ceremony to themſelves, which is but right, as nature has made them propereſt for what is here required, namely, to weep. I know not how many there were that fulfilled their duty, as I dared not to go there. Their howlings were diſagreable enough at a diſtance, and nothing amiable could be ſeen, as they were veiled.

THE Armenians had a large and magnificent maſs on the afternoon of the 14th, Eaſter eve, at which I was preſent. In the choir beneath the altar was placed a deſk, on which were laid the books of the Evangeliſts, wrote in literal Armenian, bound in folio in red and gold tiſſue. On one ſide of the deſk was placed an armed chair, which was occupied by the chief prieſt (who was to direct the act inſtead of the Biſhop) dreſſed in his black prieſtly habit, and a cowl.

cowl. On each ſide of him ſat a prieſt on the floor, dreſſed in the ſame habit. Six married prieſts went forward to the pulpit, one after the other, ſome of which read, others chanted, ſomething out of a book. They were dreſſed in their black prieſtly habits, and when they began theiroffice, a handſome pall was put on them. On each ſide of the pulpit ſtood a prieſt, having a pall and mitre, who held ſome wax candles, near whom were ſome boys dreſſed in white ſurplices adorned with croſſes. When theſe had made the round, twelve handſome young men came up to the ſame place dreſſed in white ſurplices, which reached to the ground, adorned on the back and ſleeves with red croſſes. They were bare-headed, ſhaved to the ears, and the crown bald like the Romiſh Monks. As far as I could learn, ſome of theſe were diſciples to the clergy, the others common ſervants, but who had the advantage to have been at the hallowed places near Jeruſalem, and acquired the name of Hadgi. They were all handſome and well-made youths, and ſeemed to be fitter to be under the command of a Colonel than a Biſhop. They kiſſed the Vice-Biſhop's arm as they went forward, and obſerved the ſame at their return. Each of them chanted or read ſomething out of a book, in the ſame manner as the former; and betwixt each of their chanting, one of the prieſts who ſat on the floor roſe up, and repeated ſome words thrice over. I underſtood not what they were, but was told they were Gloria. Their ſong ended, one of them that had before chanted mounted one of the ſteps, and ſtood before the altar, which was hid by a curtain. After he had chanted a piece out of the ſame book, the vocal and inſtrumental muſic began below the altar. The latter conſiſted of ſmall iron pipes, not unlike a kind

of

of dulcimer, which were ſtruck againſt one another; and two round braſs plates, which were, according to true time, ſtruck together. This is Turkiſh muſic, and does not ſound very bad in a ſong. At certain times ſmall bells might be heard. After the muſic had laſted awhile, the curtain which hid the niche of the altar was opened, when an old venerable prieſt was to be ſeen, having on a gilt epiſcopal mitre adorned with precious ſtones, ſtanding a ſmall diſtance from the altar. On each ſide of him ſtood a prieſt in black habit, and nearer to him ſtood the prieſts who had before been at the pulpit with the incenſe pot and candles in his hands. The prieſt began to chant and give benedictions, which were anſwered with ſinging and muſic by the congregation. A little while after the Sacrament was brought forth from a little cloſet behind the altar. It was borne by one of the above-mentioned diſciples, who carried it as high as his head, and placed it on the altar. At the ſame time came another, who took the mitre off the prieſt, who was now to pronounce a benediction over the Sacrament and exhibit it to the congregation. Every one lighted the candles, which were before diſtributed through the whole church for money, and were large and numerous. Two were lighted at a time, as faſt as the ceremony advanced. The largeſt, which ſtood on the front of the altar, and were about ſix inches diameter, were ſeemingly lighted when the Sacrament was bleſſed. It was however not they that burned, but ſmaller candles fixed to the top were lighted in their ſtead. The prieſts chanted and the congregation ſung, until the ſcene was concluded. The prieſts on each ſide had a plate faſtened to a long ſtaff, with which they made a tinkling when any thing of conſequence was performing; nor did the

the prieſt with the incenſe pot omit his duty, for he often waved and diſtributed his odours both towards the altar and choir. The curtain at length was let down, to ſignify that all was ended, and for every one to return home. On each ſide of the principal altar were two ſmaller, on which no ceremonies were performed; but in a handſome large chapel without the church, there was maſs read by other prieſts, for thoſe who had not room in the church.

The 15th, Eaſter-day, the feſtival of the Armenians and Greeks began. The manner in which it was celebrated by the latter was worth notice, as it teſtified how much this nation retains of its former inclinations for diſſolute diverſions at feſtivals. He that knows what is related about Bachanals, &c. of their anceſtors, may here ſee the remains of them in their offspring. They purchaſe from their maſters the Turks, the liberty of purſuing their pleaſures uncontrouled; for which they pay to their Muſelem in Smyrna one purſe (500 pieces of eight); but in Conſtantinople they give five or ſix purſes. In conſideration of this, they are at liberty, in their houſes and in the ſtreets, to get drunk, fight, dance, play, and do every thing their hearts deſire. An Eaſter ſeldom paſſes in Conſtantinople, without ſome perſons being murdered. There was a high maſs in both churches on the night before Eaſter. This concluded about midnight; and ſcarce was it ended, before the whole congregation cried Χριστὸς ἀνέστη, becauſe then their great and long faſt had ended, wherefore they in that very moment began to eat of what they had taken to church with them; and having begun their joy in church, they ruſhed out, in order to return with pleaſure to their ordinary food; and this ſo violently, that I am perſuaded many received miſerable Eaſter marks, who were

juſt beginning their joy. A high maſs and magnificent proceſſion was performed by the Biſhop of St. Trinity church about noon on Eaſter day, to the honour of our Saviour's reſurrection. There was nothing wanting in point of magnificence and ſhew, which could attract the attention of the audience.

The 16th and 17th, nothing was to be heard but the Greeks Eaſter frolicks, in the ſtreets and alleys, houſes and yards. They ſtrove, eſpecially the mob, who ſhould eat and drink moſt. They danced their Greek dances through Frank-ſtreet, after bagpipes, drums, and inſtruments unknown to us, but neither ſo tuneful or agreeable as to merit much attention. They had a ſort made of the peritonæum of oxen, ſpread on a circle of wood, which they beat with their fingers. They invent ſeveral tricks to get money from thoſe that chuſe to look on, to defray the expences for liquors. Amongſt the reſt, I ſaw one who could ballance ſo well with his head, as to ſet a large bottle of wine on it, on which he laid a roll, upon this a glaſs of water, in which he put a roſe buſh, and with theſe he danced through the whole ſtreet, hopp'd and kept good time. In their ſongs they often cried Χριστὸς ἀνέστη. No murder was heard of, this feſtival, as the Biſhop had on Eaſter-eve uſed the precaution to declare him excommunicated, who ſhould, during the holidays, carry a knife or piſtol about him. The Armenians are a more ſedate and wiſe people, and don't celebrate their holidays with ſuch ſuperfluities. I never ſaw them dance, drink, or make a noiſe in the ſtreets; but if they divert themſelves, it is done in ſome houſe or chan, where the Armenian ſervants aſſemble and enjoy innocent diverſions, or a company ride out on horſeback, in which they greatly

greatly delight, and ſhew that they inherit of their forefathers the art of good horſemanſhip.

SEDEKIO near Smyrna, is a remarkable place, becauſe the great Sherard, who in his time was Regent of the Botanic world, here gave Flora a ſeat, wherefore it cannot but be viewed with pleaſure by a Botaniſt. I determined to viſit this place on the 20th. This great lover and patron of Botany ſpent his time agreeably here every ſummer, during his ſtay in Smyrna as Conſul from England. I have ſeen the houſe where he hath enjoyed the greateſt pleaſure of perhaps any European that ever was in this country, when he employed his time in making the great Botanical collections, by which he rendered himſelf immortal. Near the houſe is a little garden laid out by him, in which he introduced no foreign plants, nor was at great pains in adorning it. He knew it was better to ſpend his time and money on ſuch matters in his native country, than in a barbarous place, in which his ſtay was ſo uncertain.

ALEXANDRIA.

MAY the 15th, I rode out to ſee the gardens of Alexandria, which were the firſt places I ſaw after my arrival. I procured an equipage which I had never uſed before. It was an aſs with an Arabian ſaddle, which conſiſted only of a cuſhion on which I could ſit, and a handſome bridle. On each ſide of the aſs walked an Arab, and another followed, who took care to help me along. The beaſt was one of the handſomeſt to be ſeen of the kind, lively and well kept. I here miſſed the advantage I had a fortnight before of riding on horſeback. The great opinion Turks have of themſelves, and contempt for Chriſtians, Jews, and Moors, are in Egypt very evident; of which this is a proof, that they never permit any of the above-mentioned people to ride on a horſe, which they eſteem too noble a creature to bear ſuch deſpicable wretches, and which ought only to ſerve a Muſelman. A few Arabs or Moors, who are in ſome eſteem, lawyers or the like, are permitted to ride on a mule. The Chriſtians laugh at this fooliſh behaviour, which is only the height of ſtupidity. Since cuſtom has introduced the uſe of theſe creatures, they can ſcarcely be deemed deſpicable: but on the contrary, one may in ſome meaſure be well ſatisfied with this inſtitution. No town has better conveniencies of going

going from place to place than Cairo or Alexandria. The ſtreets are almoſt all full of aſſes. A perſon who chuſes not to walk, mounts the aſs he likes beſt, and gets on apace. For one, two, at the moſt three para, he may ride through the whole town. The Moors own theſe beaſts, and value them high enough. Few would imagine that they pay more for ſuch a miſerable beaſt, than a fine horſe coſts in Europe or here. The perſon who owned that I rode on, ſaid it coſt him 20 ducats, and that he would not take double the money for it, as it ſupported him. In the place I had hitherto reſided, I had walked in gardens of Lemon, Orange, Fig and Mulberry trees. I had ſeen whole fields filled with the fineſt vines. I had travelled through foreſts of Olive-trees, and reſted myſelf in the agreeable groves of Cypreſſes; but I ſaw not one of theſe Eaſtern glories in Egypt. Here I met a garden filled with other ſorts of plants, which the Creator hath given to the Southern countries. Palm or Date trees now defended us with their agreeable ſhade. I began immediately to enquire of the inhabitants what they knew concerning the qualities of this vegetable, in order to encreaſe the hiſtory of them, which is yet ſo defective amongſt Botaniſts: As whether they knew any thing about a male and female of the Dates, and their fecundation? But the French interpreter interrupted my enquiries by changing the diſcourſe.

The 30th, at two o'clock in the morning, I left Alexandria in a little boat. At 12 o'clock I came into the opening of the Nile that leads to Roſetta, where it is about a cannon ſhot over. The ſhores were at firſt dry and covered with ſand; but farther up the country, which is level, they were full of fine Palm-trees. The ſhores afterwards became nar-

rower, and were elegantly adorned with Ruſhes and the fineſt Rice-fields; yet farther in were cloſe Palm-woods. We ſailed by two ſmall caſtles. Some villages lay on our left hand, ſituated on Delta. Dolphins and Porpoiſſes tumbled about in the water. I came at two o'clock to Roſetta, and was well received by the French Conſul Du Salauze. Towards evening I went out in the fields, which had been ſown with Rice eight days before. The Rice was three inches high; the water ſtood four fingers high on the ground, and was raiſed by wheels worked by oxen, and conducted on the fields in channels. This is done during the time the Rice grows and ripens. I heard a ſound which ſeemed artificial; for example, as if ſomebody had knocked together hard wooden ſticks. I aſked what it was, and was told that myriads of little frogs which kept under water emitted this ſound. We were on the road perſecuted by two kinds of creatures of different nature, tho' both intended to hurt us; they were Gnats and Buffaloes. The latter eſpecially ſeemed to be angry with me and the interpreter I had with me, as we were dreſſed in red. Our Janiſſary was obliged to drive the animals from us with his cudgel. Under the Turkiſh Government one muſt always be ready for attack and fence. The people in Roſetta are tolerably civil; therefore a perſon is in no danger of being attacked by them. Our other enemies, the Gnats, tho' they were much weaker, yet could not be ſubdued by this guard. Their number made them intolerable and invincible. The Rice-fields, becauſe they are conſtantly under water, occaſion a ſwampy ground, fit for the ſupport of theſe vermin, and in theſe they lay their eggs. They were a different ſort from thoſe we have in Europe, being leſs; but bit worſe, and left great boils in the ſkin, with an intolerable

tolerable itching in the place they bit. They are quite different from thoſe I ſaw at Alexandria, which were as large as we have them in Sweden, but of a different colour, namely, aſh-coloured with white ſpots on the joints of the legs.

THE 11th of June, I ſaw at Mr. Barton's, the Engliſh Conſul, Tamarinds which cloſed their leaves every evening towards ſun-ſet. A variety of a Cat head, ſomething more oblong than in the common Cats. She was of a conſiderable ſize, being the length of five ſpans, three and a half high, and two and a quarter broad. This ſort is found in Egypt. I got ſome information concerning Sal Armoniac, and how it is made in Egypt in large quantities. It is made of Soot, which is gathered of the burnt dung of Oxen and Camels, and is carried hence in great quantities by the Venetians. The manner and place of making it is kept ſecret. The Scinc, a medicine which is uſed in Europe, but its hiſtory ſcarce known, is a Lizard, found on the ſhores of the Nile in Egypt, and even in the houſes up in the country. It is dried and ſold to the Venetians and Genoeſe, who powder it, becauſe then more convenient for tranſportation; wherefore it was difficult to know whence this drug came. The inhabitants of Egypt in general fear this animal, and few are to be found that for the ſake of gain catch and ſell them to the Europeans. The Egyptians uſe this drug to excite venery, and of them the Europeans have without doubt learned to make the ſame uſe of it.

I SHOULD mention ſomething concerning the hatching of Chicken in Egypt. The method the women uſe is extremely odd. They put the eggs under the arm pits, and have the patience to keep them there until they are hatched by the natural

heat of the body. I got ſome corals that were taken in the Red ſea.

A WHOLE company of us rode out on aſſes on the 12th of June, to take an airing with the Conſul. We ſaw an incredible number of peaſants on the road driving aſſes laden with dung, and ſome with Saf-flower (Carthamus) which had already been reaped. Both were deſigned for firing, to ſupply which article every thing is taken in Egypt. Caſſia fiſtula, Oily grain, Bammia, were now in bloſſom. On our return, we ſaw a number of women, who went about inviting people to a banquet, in a ſingular, and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is cuſtomary in this country. They were preceded by four eunuchs: after them, and on the ſides, were Moors with their uſual walking ſtaffs. As they were walking they all joined in making a noiſe, which I was told ſignified their joy; but I could not find it to reſemble a joyful or pleaſing ſong. The ſound was ſo ſingular, that I am at a loſs to give thoſe an idea that have not heard it. It was ſhrill, as womens voices commonly are; but it had a quavering which was much diſtinguiſhed, and which they had learned by long practice. It was much like the ſound I heard the frogs make near Roſetta.

AT ſix o'clock in the evening, we went with the French Conſul to ſee a feſtival, which was celebrated by a rich Turk, whoſe ſon was to be circumciſed. The father was one of the richeſt private perſons in Egypt; he therefore ſpared no coſt to celebrate this feſtival, which is by the Turks done with all imaginable grandeur. The feſtival laſted 30 days before the circumciſion of the child, and this was the laſt day. The preparations had been alike

alike each day with open table for every body, fireworks, illuminations, muſic and dancing, &c. We went to ſee the illuminations, which were made in a large plain before the father's houſe. They were not like thoſe made in Europe; but were pretty enough conſidering they were made by the inhabitants of this country. They were three: To the right in a corner of the place was repreſented a Rhombus, which was terminated by a ſquare, the corners of which were cut off. To the left in the other corner was repreſented the machine, in which the Coran every year is carried to Mecha, when the caravan with the pilgrims travels thither. Here were prettily repreſented the carpets raiſed and divided into pinnacles, with the Camel that bore them. In the middle or near the houſe of the Turk, at whoſe expence this feſtival was celebrated, was a large portico; the whole was conſtructed of lamps hung on cords, without any other building. The fireworks conſiſted chiefly in a great number of rockets, which mounted well; ſome wheels and fountains, with two boys who had faſtened round their waiſts two machines reſembling horſes, out of which poured forth fire on all ſides. It was pleaſant to ſee the people who had aſſembled in great numbers, ſit ſtill on the field in a ring, without making the leaſt noiſe, quite contrary to what is done in Europe on the like occaſions. The muſic was to the taſte of the country, with hautboys and kettle-drums. They brought us Coffee, which was of the beſt kind, and Carpets in caſe we would ſit down. It was believed that the expences of this circumciſion amounted to 8000 ducats. Theſe expences are in a great meaſure paid by the large preſents he receives from all his friends. It was rumoured that this man had received twenty or

thirty camels laden with preſents. On ſuch occaſions, all thoſe that depend on him muſt ſhew their duty with ſome preſents, which conſiſt in camels, ſheep, oxen, or ſomething of the kind that belongs to their eſtate.

About noon on the 22d of June, appeared ſome Egyptian dancers under the windows of the French houſe, where I had an opportunity of ſeeing them. Each country hath its peculiar pleaſures, which from times immemorial have been adapted to the people's diſpoſitions. The Egyptians, inclined to a looſe life, are pleaſed with the tricks and inventions of theſe common dancers, as they are entirely adapted to excite ſenſual deſires. It is ſurpriſing, that in a country where all other women are locked up and guarded, theſe ſhould be permitted by the government, not only to ſhew themſelves to the people, but even to appear in the commoneſt, and, as we Europeans ſhould think, moſt unbecoming habits and geſtures. Thoſe that follow this practice, and by it acquire money, are young country laſſes, and ſometimes married women, all dark-brown, and little better than naked, being dreſſed in a blue linnen garment adorned with different kinds of bells, together with a parcel of hollow ſilver machines which ring when they move themſelves, and make part of the muſic that ſerves them in their folly. They were veiled according to the cuſtom of the country, with a covering which only left an opening for the eyes, and hang looſe over the face, which they adorned with all ſorts of tinkling pieces of braſs, ſilver, and even gold if they could afford it. They ſeldom appeared barefaced, but made no ſcruple to diſcloſe thoſe parts which our European ladies never expoſe to public view, though they ſhew their faces without bluſhing. It is a cuſtom introduced in later times, which

which the greateſt part of the old men imagine as unbecoming as we think it ridiculous when we ſee it, but retained to this day by their offspring in the Eaſt. The muſic they uſed on this occaſion, beſide their rattling-ſtuff, was a kind of drum with one head, or parchment extended on a wooden circle, which a woman beat with her fingers; and a kind of violin with two ſtrings to it, which ſounded more like a wind inſtrument than a violin.

About noon on the 23d, I ſaw a burial, which was one of the moſt remarkable proceſſions in the country. It was a Scheik, for ſo they call the Lawyers of the Moors and Arabs. This man was upwards of eighty years of age; who by a pious and honeſt life had acquired much love whilſt living, and was greatly lamented when he died. It was thought that he had acquired ſo much reſpect by a virtuous life, as to be pronounced a Saint at his burial, which is cuſtomary amongſt the Mahometans as well as Chriſtians. He had been warden of a Moſque ſituated in the Chriſtian quarter; wherefore he had an opportunity of making himſelf known and eſteemed by the Chriſtians, to whom he did good ſervices on thoſe occaſions wherein they needed his aſſiſtance, which is very neceſſary in a tyrannical country. Theſe Scheiks conſtantly endeavour to gain the confidence of the populace, by which they make themſelves neceſſary and even dangerous to the Turkiſh Regency, as being capable of raiſing a mob.

The proceſſion was as follows: An old worthy Dervice marched foremoſt, bearing an enſign, ſuch as they have on the Minarits of their Moſques at feſtivals. On each ſide of him walked a conſiderable Moor: An innumerable croud of people followed, all men, without any order, ſome lining the

ſtreets.

ſtreets. Amongſt theſe were ſome Scheiks who carried enſigns. Then came the corpſe laid in a miſerable coffin without a lid, covered with a piece of coarſe linnen. After which followed a pretty large number of women, all veil'd with their cuſtomary black garments. Some men carrying enſigns and walking in ranks cloſed the proceſſion. All the men cried with a loud voice, and called to God in behalf of the deceaſed and themſelves, which occaſioned a terrible and diſagreeable noiſe; but the women made the ſame noiſe I heard when they invited to a banquet. It is ſingular enough that they ſhould not rather ſing mournful tunes: I aſked the reaſon, and was anſwered, they imagined that joy agreed better than ſadneſs when a righteous man died, at whoſe happy ſtate every body ought to be well pleaſed. At other burials in Cairo I ſaw women lamenting. It was extremely odd to ſee how anxious every one was to touch the corpſe. It was with much trouble the bearers advanced, on account of the number of people that thronged upon them to enjoy this benefit. After they had touched the corpſe, they raiſed their hands to their forehead, at the ſame time lifting up their eyes very devoutly. The proceſſion went through the ſtreet where the French have their houſe, as the deceaſed was to be carried to a Moſque at the end of the ſtreet. This was very diſagreeable to the Muſelmen who attended, on account of the Chriſtians beholding their devotion; and for every bleſſing they beſtowed upon the dead, they uttered a curſe againſt the enemies of their faith. Conjurers are common in Egypt. They are peaſants from the country, who come to Cairo to earn money this way. I ſaw one the 24th, who was expert enough, and in dexterity equalled thoſe we have in Europe;

but

but the Egyptians can do one thing the Europeans are not able to imitate; namely, faſcinate ſerpents. They take the moſt poiſonous vipers with their bare hands, play with them, put them in their boſoms, and uſe a great many more tricks with them, as I have often ſeen. The perſon I ſaw on the above day, had only a ſmall viper; but I have frequently ſeen them handle thoſe that were three or four feet long, and of the moſt horrid ſort. I enquired and examined whether they had cut out the vipers poiſonous teeth; but I have with my own eyes ſeen they do not; we may therefore conclude that there are to this day Pſylli in Egypt; but what art they uſe is not eaſily known. Some people are very ſuperſtitious; and the generality believe this to be done by ſome ſupernatural art, which they obtain from inviſible Beings. I do not know whether their power is to be aſcribed to good or evil; but I am perſuaded that thoſe who undertake it uſe many ſuperſtitions. I ſhall hereafter give a plainer deſcription, with ſome obſervations on this ſubject.

THE 2d of July, I waited on the Greek Patriarch, who hath his ſeat here inſtead of Alexandria, and is the ſucceſſor of St. Athanaſius. He was a pious man, of about ſixty years of age, ſeemed to underſtand the principles of his religion well, and was greatly inclined to the Evangelical doctrine. He ſpoke no language but the Greek, and was dreſſed in the habit of the Greek clergy. I went afterwards to the Coptite Patriarch, an Egyptian of the Cophtite nation, about forty years old. He was not to be diſtinguiſhed by his habit, which was ſuch as are worn by an Arab or Turk. He was very polite, and was employed at my arrival in adjuſting differences between his followers; being in matters of ſmall conſequence a Judge, or, in virtue of his office, a Mediator.

a Mediator. He ordered ſome perſons to ſhew me his Patriarchal church: the entrance to it was in a narrow dark ſtreet, through a miſerable little gate, which indeed was only a hole cut through a brick wall. The church conſiſted of two ſtories; the under ſtory being pretty large divided into five rooms, with cloſets that went acroſs, one joining the other. In the foremoſt ſtood the altar in a niche under an arch, on which lay a manuſcript Ritual in the Cophtite language. The cloſet without this room was elegant enough, and well conſtructed after the taſte of the country, with coſtly woods from India in all parts inlaid with large croſſes and other ornaments of ivory. On the altar ſtood a few candleſticks, which partook of the ſimplicity of the firſt church. The feet of them were of Sycamore; and a ſmall bough of the ſame tree ſerved for an arm or pipe, to the ſide of which the candle was faſtened: from the cieling hung ſeveral lamps, the cords of which were adorned with Oſtriches eggs: on the walls were a parcel of painted pannels; the Virgin Mary with the infant Jeſus; St. George on horſeback, fighting with the dragon; St. Antony, with a great many more of their Saints, were repreſented in the ancient manner of painting. Among the reſt of the pannels ſome naked women were painted; which they ſaid were in remembrance of ſome Indians, by their church regarded as Saints. There were no carved images. It was remarkable to ſee amongſt other things in their church, a number of crutches, made of unbarked boughs of Sycamore and other trees, about three feet long, and of moderate thickneſs, with a croſs at the upper end about a foot long. A parcel of them ſtood in the choir or foremoſt room, and in every other place in the church; but in the room

neareſt the door, lay thouſands of theſe ſtaffs. I enquired for what uſe they were deſigned; and was anſwered by a Cophti, that in former times, in the beginning of the church, the Chriſtians had uſed them for arms, to defend themſelves from their enemies when they came upon them during divine ſervice; and from that time it has been cuſtomary for every one to have ſuch a ſtaff during the time maſs is read; which now ſerve only to lean on with the arms, for which they are commodious and neceſſary in a church where no benches are to be ſeen.

The 3d Snakes to be met with. Now was the time to catch all ſorts of Snakes to be met with in Egypt, the great heats bringing forth theſe vermin: I therefore made preparation to get as many as I could, and at once received four different ſorts, which I have deſcribed and preſerved in Aqua Vitæ. Theſe were the common Viper, the Ceraſtes of Alpin, Jaculus, and an Anguis marinus. They were brought me by a Pſilli, who put me, together with the French Conſul Lironcourt and all the French nation preſent, in conſternation. They gathered about us to ſee how ſhe handled the moſt poiſonous and dreadful creatures alive and briſk, without their doing or even offering to do her the leaſt harm. When ſhe put them into the bottle where they were to be preſerved, ſhe took them with her bare hands, and handled them as our ladies do their laces. She had no difficulty with any but the Viperæ Officinales, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occaſioning the leaſt fear in her: ſhe with great calmneſs took the ſnakes from her body, and put them into the place deſtined for their grave. She had taken theſe Serpents in the field

field with the ſame eaſe ſhe handled them before us; this we were told by the Arab who brought her to us. Doubtleſs this woman had ſome unknown art which enabled her to handle thoſe creatures. It was impoſſible to get any information from her; for on this ſubject ſhe would not open her lips. The art of faſcinating Serpents is a ſecret amongſt the Egyptians. It is worthy the endeavours of all naturaliſts, and the attention of every traveller, to learn ſomething deciſive relative to this affair. How ancient this art is amongſt the Africans, may be concluded from the ancient Marii and Pſylli, who were from Africa, and daily ſhewed proofs of it at Rome. It is very remarkable that this ſhould be kept a ſecret for more than 2000 years, being known only to a few, when we have ſeen how many other ſecrets have within that time been revealed. The circumſtances relating to the faſcination of Serpents in Egypt related to me, were principally, 1. That the art is only known to certain families, who propagate it to their offſpring. 2. The perſon who knows how to faſcinate Serpents, never meddles with other poiſonous animals; ſuch as Scorpions, Lizards, &c. There are different perſons who know how to faſcinate theſe animals; and they again never meddle with Serpents. 3. Thoſe that faſcinate Serpents eat them both raw and boiled, and even make broth of them, which they eat very commonly amongſt them; but in particular, they eat ſuch a diſh when they go out to catch them. I have even been told that Serpents fried or boiled, are frequently eat by the Arabians, both in Egypt and Arabia, though they know not how to faſcinate them but catch them either alive or dead. 4. After they have eat their ſoup, they procure a bleſſing from their Sckeik (Prieſt or Lawyer) who uſes ſome ſuperſtitious ceremonies,

monies, and amongſt others, ſpits on them ſeveral times with certain geſtures. This matter of getting a bleſſing from the Prieſt is pure ſuperſtition, and certainly cannot in the leaſt help to faſcinate Serpents; but they believe, or will at leaſt perſuade others, that the power of faſcinating Serpents depends upon this circumſtance. We ſee by this, that they know how to make uſe of the ſame means uſed by other nations; namely, to hide under the ſuperſtitious cloak of religion, what may be eaſily and naturally explained, eſpecially when they cannot or will not explain the natural reaſon. I am inclined to think that all which was formerly, and is yet reckoned witchcraft, might come under the ſame article with the faſcination of Serpents. The diſcovery of a ſmall matter may in time teach every body to faſcinate Serpents; and then this power may be exerciſed by thoſe who have not got it from the hands of a holy Scheik, juſt as the heat would naturally hatch chicken in an Egyptian oven; whether a Scheik did or did not lay himſelf naked on it, when the eggs are juſt put in; yet to this ceremony do the ſuperſtitious Egyptians aſcribe the happy event of the chicken being hatched, when they are aſked the reaſon. I have been told of a plant with which they anoint or rub themſelves before they touch the Serpents; but I have not hitherto received the leaſt deſcription of it, therefore I regard it as fabulous *.

* Mr. Jacquin, in a letter to Sir Charles Linnæus, ſays, that the Indians in the Weſt-Indies charm Serpents with the Ariſtolochia Anguiceda; and the late Mr. Forſkohl on his travels to the Eaſt, likewiſe informed Dr. Linnæus, that the Egyptians uſe a ſpecies of Ariſtolochia (Birthwort) but does not determine which ſpecies it is.

From CAIRO to the EGYPTIAN PYRAMIDS.

I Left Cairo at four o'clock in the afternoon of the 17th, accompanied by a Janiſſary and my ſervant. I had beſides for companions a traveller, born in Aleppo, and bred at the court of the German Emperor, who was entitled a Baron, ſurnamed Burkana, and had lately arrived from Rome; a Georgian Chriſtian, who was a phyſician here, and a Jew Rabbi from Nuremberg. We all rid on aſſes. After we had rid through the miſerable, narrow, foggy, and unpaved ſtreets of Cairo, we came into a pretty ſpacious and uninhabited plain, which reſembled a little deſart; but with this difference, that ſome Sycomore and Tamariſks adorned this dry and ſandy plain with their green leaves.

WE afterwards came to Old Cairo, which is a ſuburb to Cairo. We ſaw ſome large, and according to the taſte of this country, handſome houſes, as we paſſed by, which are the ſummer habitations of the Turkiſh grandees. Adjoining to each was a large, handſome, and ſpacious garden, with fine trees of Caſſia, Acacia, Plaintain, Dates, Tamariſk, Senſitive plants, and many others, but all in diſorder, being entirely left to nature. Theſe ſeats were ſituated

on the Nile, and were ſuch as might certainly pleaſe the poſſeſſors of them.

THE moſt remarkable thing at Old Cairo, was the place where the depth of the water is taken, when the Nile encreaſes. This is a pretty large houſe, built in a ſquare near the river. Its roof terminates in a white pyramid: in the foundation wall are holes, through which the water has a free entrance: in the middle of the building is erected a marble obeliſk, on which is a ſcale of inches. Here they daily ſee whether the river decreaſes or increaſes, till the water is let into the town and over the country. The Regency ſends ſomebody hither to take the mark every hour; and at this time their ſuperſtition will not permit any but Mahometans to enter it. It was therefore impoſſible for us now to ſee the inſide of this holy place, but I had an opportunity of ſeeing it another time. We went in a flat-bottom boat over the Nile, with our aſſes and all our equipage, and landed on the other ſide at Giſa, one of the handſomeſt villages round Cairo, where they make Sal-armoniac. We continued our journey to another village ſome diſtance from this, where we lay that night. It gave me ſingular pleaſure to ſee the perfect huſbandry practiſed here, in a level country, with villages, peaſants, women, fields, cattle, huſbandry, utenſils, &c. in them. Egypt reſembles entirely our flat country in Europe. At this time every thing was like our autumn: the fields were dry and bare, and in the plains was ſcarce a green leaf to be ſeen, except in ſome places where the fields were ſown with Cucumbers and Seſamum (oily grain). It is in our winter and ſpring, from December to the month of March, that Egypt is in its glory; for then the Nile is confined within its banks, and the fields are ſown. Then a perſon

can ſee from a little hill a ſtriking reſemblance of a green ſea, I mean the verdant earth, without being able to ſee the end. We came to our quarters, and were politely received by the Sheick, who was the principal man in the village. He ordered us to be conducted to a large room of a ſtone houſe, which was the property of a Turk in Cairo. After ſome time we got our ſupper, which, after the manner of the country, was ſparing. Our Sheick had killed two kids. In the ſame water they were cooked, was alſo boiled a quantity of wheat-bread to a pudding: of this they filled two veſſels, each as large as two men could carry. In the middle, and upon the bread, was boiled rice; round the edges the meat was laid, cut into ſmall pieces; the floor ſerved for a table; a ruſh mat for a table cloth; the palm of the hand for a ſpoon, and the fingers for knives and forks. A perſon that cannot be ſatisfied with this treatment from Arabs, will fare but indifferently amongſt them: but if he takes in good part the well-meaning manner in which they treat ſtrangers, I doubt whether more good will, frankneſs, and hoſpitality, is to be met with amongſt any nation than amongſt them. This hath been the manner of their fathers, whoſe hiſtory we have in the Scriptures; and ſuch it is to this day, and will remain ſo for ever. We ſet out at break of day for the place of our deſtination. After we had travelled an hour and a half over plains, and near ſeveral villages, we came to the Arabian tents, who have their camp round the Pyramids. Their chief is a Scheck, and without his permiſſion none can approach the Pyramids. He ſent his eldeſt ſon out on foot to meet and welcome us, and, he conducted us to a little houſe, built for travellers, at ſome diſtance from their tents. I there ordered him the preſents I had brought

brought with me; and after he had given us coffee, we mounted our aſſes. The Scheck came then himſelf from his quarters, accompanied by his youngeſt ſon, both mounted on excellent horſes, and conducted us to the Pyramids. There I learned the difference between a real and imaginary idea, between ſeeing a thing with one's own eyes, or thoſe of others. I had read all the deſcriptions travellers have given of theſe Pyramids; I had ſeen drawings of them; I had heard them deſcribed by thoſe who had been here: and more than that, I had myſelf ſeen them at various diſtances ſince I came to Egypt; but with all this, I knew not what the Egyptian Pyramids were until I came within twenty yards of them; and leſs yet did I know of their inward appearance until I had been in them. We firſt went round the largeſt and handſomeſt Pyramid, to contemplate its height, breadth, form and conſtruction. After the entrance had been opened, and we had lighted our flambeaus, and diſcharged ſome piſtols at the entrance, we went in. The Scheck and his ſon faithfully kept cloſe to my ſide through all the vaults, walks, and rooms. We went in at ſeven, and came out half an hour before nine o'clock. After we had come out, I began alone, whilſt the others were taking ſome refreſhment, to climb up on the out-ſide, and gather what naturalia I there found of ſtones and petrifactions. I choſe the Weſt ſide, and kept neareſt the left corner, becauſe it was eaſieſt there to aſcend. I had already got to the middle of the Pyramid, and between each ſtep found ſomething worth notice; when the ſtones, heated by the ſun, began to burn through my boots, and therefore were much leſs to be touched with the hands, which prevented me for this time from reaching the top, and obliged me to content myſelf with gathering

at the foot of it whatever I could find worth notice. We afterwards went to the ſmaller Pyramids, round which I rid, and beheld attentively their appearance. I was determined to know whether ſtones alone muſt ſatisfy my curioſity, and if a burning ſand had excluded every thing that had life from this place. If I had not ſearched attentively, I ſhould certainly have been of the opinion, and confirmed what I was told in Cairo, that no living creature, much leſs a plant, was to be found near the Pyramids. The earth is of ſuch a nature here, that it would appear to many a miracle, if any animal or plant could here find nouriſhment and ſuſtenance. I found however both; namely, one ſingle plant, which was Gum Succoury (Chondrilla juncea). Of animals, I found the little Lizard, which I had every where ſeen running on the walls in the Levant, running here in numbers on the ſand. But what moſt pleaſed me was a Lion Ant (Hemerobius Formicaleo) which inſects have their own republic. Theſe run by hundreds in the ſand, in the ſame manner as Piſmires. Each held ſtone, ſand, or rotten bits of wood between their curious jaws or maxillæ, and haſtened with them to the dwellings they had made in the ſand. I ſaw numbers of this inſect's neſts. They were thrown up in tufts in the ſand, about the bigneſs of the two fiſts, and a little depreſſed at the top. In the middle of this depreſſion was a little hole, about the bigneſs of a ſmall pipe ſtem, through which they went in and out. I attacked them within their intrenchments, in hopes of ſeeing the inward conſtruction of their neſts, but I was deceived, and only demoliſhed their outworks; from which went a private paſſage, ſo artfully conducted, that it was in vain to endeavour to come to their innermoſt dwelling. All the architecture, magnificence,

cence, and expence that ſhine in the excellent Pyramids, cannot give a contemplator of nature ſuch high ideas, as the art of theſe little creatures can excite.

BETWEEN the tents of the Arabs and the Pyramids, I ſaw the dreadful large image, mentioned by every author. It was now ſo much abuſed that nothing like a face was to be ſeen. The Arabs, who as Mahometans ſuffer no images, have entirely ruined the face, by caſting their lances at it. It muſt have been an excellent piece formerly, as the whole image was cut out of one part of a limeſtone mountain.

WE returned to the Arabian tents. I was curious to ſee in perſon their manner of living, of which I will give a ſhort deſcription. The Arabians aſſemble in certain families, who occupy a place where they erect their tents. Theſe chuſe a Scheck or Leader. His office is to compromiſe quarrels between them, and lead them on when they are attacked. Their œconomy is compendious, but quite ſufficient to make life agreeable: they dwell in tents, which commonly are made of camels hair: they are divided in ſuch a manner, that the women live in different rooms from the men; as both ſexes, according to the cuſtom of the Eaſt, are not permitted to live conſtantly in the ſame room; nor are women permitted, by the Mahometan religion, to ſhew themſelves to other men. The furniture of the rich conſiſts of a mat, which they ſpread over the ground in their tent; upon which they place a ſofa which ſerves them for table, chairs, and bed. They have ſome copper veſſels in which they boil their victuals, and ſome wooden diſhes in which they ſerve them up. Their eſtate conſiſts in cattle, as horſes, aſſes, camels, oxen, cows, ſheep and goats, of which each family hath their own before the

tent. For this reaſon they keep a number of dogs. At this time the Arabs had all their cattle at home, and fed them with cuttings of ſtraw and dried trefoil, but the horſes with barley. At the time of the year when Egypt is verdant, they ſearch for ſuch places as will afford food for their cattle. The greateſt property of the Arabians conſiſts in horſes. They have reaſon to ſet a great value on them, as they are certainly the fineſt and beſt in their kind that can be ſeen. An Arabian horſe is ſlender, has a long neck, clean legs, fine ſkin, is full of fire, and runs very faſt. They are moſtly ſorrel or brown bay, but ſome are white and iron grey mixt. A black horſe is very rare to be ſeen. If they get one of this colour, without ſpots, they reckon him unlucky, and part with him. The Arabs are excellent horſemen; they ſit faſt and well on a horſe, being uſed from their youth to it. Their ſaddles are almoſt made in the ſame manner as ours; but the hindmoſt tree is ſo high, that it covers more than half-way up the rider's back. The ſtirrups are flat in the Turkiſh manner, and hide the whole foot. They never uſe a girt, which makes it ſo much the more difficult to ride and mount. The Arabian youths often ſtand ſtraight in the ſaddle, whilſt the horſe runs in full career, and keep themſelves in a juſt ballance, throw their lances, and turn backwards and forwards; ſome of them whilſt the horſe runs in full ſpeed, throw themſelves over and ſtand on their heads in the ſaddle. Their cloaths are not very elegant. Over the body they have a piece of white woollen cloth, which they caſt ſeveral times up and down from the feet over the ſhoulders, ſo that they always have their arms at liberty: they likewiſe uſe linnen. Thoſe with whom I was, had red gampaches round their legs, and a turban round

round the head. Their arms are a lance, commonly twelve feet long, with a point at one end, which they uſe in battle, and when they take a long ride; a battle-ax faſtened to a ſtick of three feet length, with a little edged oblong iron club faſtened to ſuch another ſtick; theſe they conſtantly carry with them. They uſe no fire arms, nor ſabres, nor knives.

The Arabs are of a middling ſize, full of fleſh, but not fat; they have ſtrong muſcles and a rough ſkin; their countenance is dark brown; and after they are married they let their beards grow, which are always black.

With the new moon at ſeven o'clock in the morning on the 27th, began the time when all the Mahometans invert the order of nature, turning night into day, and day into night. This is their famous *Ramazan* or *Ramadan*, which laſts for thirty days, or the whole courſe of the moon. Under all this time every Muſelman refrains from meat, drink, tobacco and coffee. In a word, none can without puniſhment take a drop of water from ſun-riſe to ſun-ſet; but no ſooner is the ſun gone down than they begin to eat, drink, and be merry until ſun-riſe. All minarets, or ſteeples of their Moſques, are at this time adorned with burning lamps all the night long, as likewiſe are the principal ſtreets. I went on a balcony at ſeven o'clock of an evening, to ſee Cairo's innumerable minarets illuminated, which afforded a fine ſight.

On the 27th was celebrated a feſtival, to which nature gives Cairo alone a right, and therefore cannot be celebrated at any other place in the world. It was on this day that the water of the Nile was let into the town, and therefore a beginning was made to Egypt's fertility for the enſuing year. As the

good

good or bad fortune of the country depends on this day, in reſpect to the plenty of the water. It is juſtly one of the moſt ſolemn in the whole year. The Nile is entirely under the direction of man: it overflows the country, but wanders not at will: it is conducted to all parts of the countries which may want it, with prudence and circumſpection; but the art of man cannot contribute to its encreaſe. This is the work of nature. When the Nile begins to encreaſe, a dam of earth is caſt up at the opening of the ditch, which the Emperor Trajan made from the river, and goes through the city, which formerly ended in the ſea at Roſette, after having watered the whole country through which the ditch was made. When the water hath riſen to a ſufficient height, which can be ſeen by the famous Nilometre, this dam is opened and the ditch filled with water, which is afterwards encreaſed and led over the whole country. The day this is done is a feſtival, and was now celebrated. The feſtival was not ſo remarkable this year as in others, becauſe the Turks had now begun their Ramadan, when every body is ſilent and devout. The ſcene was commonly performed in this manner: the Baſhaw in Cairo, accompanied by a detachment of 1000 or more Janiſſaries, with his Kiaja and other officers, goes to the dam on horſeback at ſeven o'clock in the morning, where he enters a Tchioſk (an open ſummer-houſe) and orders thoſe that are to open the dam to hold themſelves in readineſs. The honour of opening the dam is divided between the Turks, Cophti, and Jews, and is opened by them in their turn. When every thing is ready for opening, the Baſhaw throws with his own hands a ſpade upon the dam. This done, it is removed by thoſe who are

appointed

appointed for the purpoſe, with the loudeſt acclamations of numbers of people.

The Turkiſh Emperor had ſent a new Baſhaw into Egypt, which happens almoſt every year. Ali Baſhaw, who ſix months before was grand Vizir, was now appointed Baſhaw. He came on the evening of the 16th, to Bulack, after a voyage of ten days on the Nile. He had been long coming a ſhort voyage; but theſe veſſels have neither ſails nor oars, being drawn with ropes by a number of people on the ſhore. At the arrival of a Baſhaw, the Beys and other officers in Cairo, make handſome preparations to receive him. With theſe, the Engliſh Conſul Mr. Barton and I rid out to ſee the proceſſion. After we had come out of the city and Bulack, we alighted and went along the ſhore on foot. We had the Nile on our left hand, which now had riſen to a tolerable height, ſmooth, and agreeable to behold; and on the right, magnificent grand tents of the Beys and other grandees; before each was a fine illumination of lamps in different figures, hung upon cords. I went into the tent of a young Bey, in which was a room capable of containing two hundred perſons; the whole of the inſide covered with fine cloth of gold, with ſoſſas of the ſame kind, and fine Indian carpeting on the earth: a magnificence much more becoming a Prince, than a perſon who ſome years ago was bought for fifty or ſixty piaſters, whoſe buſineſs was to ſit on his knees, pour out coffee, and light the tobacco pipe for one who had riſen in the ſame manner to honour. This is the riſe of the Egyptian Regents. The Baſhaw had landed with his veſſels on the other ſide of the river, oppoſite the tents, where he lay over night in his veſſel. The next morning he came over, and was received on the

ſhore

ſhore by all the Beys, with much magnificence. He mounted a horſe, and they accompanied him on foot to a houſe hard by, where the Baſhaw commonly remains for ſome days before he makes his entry into the city. He forms a wrong idea of the Turks, who imagines them to be rough, unpolite, and ignorant of what we term complaiſance. They are far from wanting it. I received on this occaſion, as I had often done before, ſeveral proofs of it. Several who knew us not, deſired us to walk in, and we were politely treated by them.

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A Deſcription of the MECCA CARAVAN from CAIRO.

THE Caravan goes every year from Cairo to Mecca, about this time. The Bey's march from the city, is one of the moſt remarkable ceremonies of any to be ſeen in the Eaſt. I had an opportunity of beholding it on the 10th of February. It began at eight o'clock in the morning, and went from a place below the palace, where all thoſe aſſemble who are to go to a place without the city, where the Caravan hath its encampment. They obſerved the following order on this occaſion: 1. A number of ſpare camels ſaddled. 2. Six field pieces on their carriages, drawn by ſix horſes. 3. Six Palanguins conſtructed of grand ſilk hangings, which covered a ſoſſa, each carried by two camels, the one behind the other. They are for the uſe of the Bey, and the principal officers on the journey. All the others muſt ride on camels. 4. About forty camels with proviſions, and as many with ammunition. 5. A number of camels carrying water in leather bags, for whoſe ſupport handſome legacies have been left by the former Sarracenian Sultans of Egypt, which ſtill continue to be paid. 6. Beds for the ſick, carried by camels, one on each ſide. 7. Field muſic of drums, kettle-drums and hautboys. 8. A number

ber of ſpare camels with empty ſaddles, in no order, followed by a number of Scheks. 9. Six fine large led horſes, excellently ſaddled, out of the Turkiſh Emperor's ſtable, which he keeps in Cairo, to ſerve at grand ceremonies. 10. The Baſhaw's chief eunuch (Kiſlar Aga) with his ſlaves, above twenty, on horſeback. 11. A number of ſpare camels. 12. A number of fine well-ſaddled led horſes. 13. The Commiſſary of the Turkiſh Emperor, whom he keeps here to buy ſlaves of both ſexes, horſes, jewels, curioſities, &c. 14. A number of ſpare camels, adorned with oſtrich feathers on their heads, and with ſhells and pearls. On ſome of them rid black ſlaves. 15. A number of Scheks on foot. 16. The officers led horſes. 17. The officer who hath the inſpection over the water on the journey, and is one of the greateſt, with his ſlaves in armour. 18. Two pair of kettle drums; a large one and a ſmaller together. 19. A number of ſpare camels, about ſixty. 20. A troop of Pilgrims on foot, followed by ſome Scheks. 21. A troop of camels laden with water. 22. Two pair of kettle-drums, followed by a number of well-dreſſed camels in three troops, between each a pair of kettle-drums. 23. Two guides riding on camels; theſe were old men, each holding a red enſign, adorned with green Arabian letters, in his hand. 24. A Cadi, who is one of the principal officers of the Caravan, and manages whatever relates to religion and juſtice on the journey, followed by a number of enſigns of different colour: after which came a number of green enſigns carried by Scheks. 25. The Turkiſh cavalry (Spahi) in the ſame order as at the Baſhaw's entry; but with this difference, that each troop was cloſed by a number of officers, ſlaves riding on camels, ſome dreſſed in black, others in white cloaks, and numbers of led

camels

camels with rich ſaddles, and covered with velvet houſings. 26. The Janiſſaries on foot, intended to eſcort the Caravan on the journey, to the number of four hundred. 27. The Bey's two horſe tails and two enſigns. 28. The Bey's Secretary, followed by ſome officers of the Janiſſaries. 29. The Aga of the Janiſſaries and Azapes, in his dreſs of ceremony, attended by his ſlaves and ordinary guard. 30. All the Beys in ceremonial habits, with their officers and attendants. 31. The corps of the Azapes, with their officers in the ſame order as before, with a number of Cuiraſſiers on foot, armed in the ancient manner. 32. The corpſe of Janiſſaries with their officers, preceded by a number of young ſlaves on foot. 33. Some officers of the Baſhaw's court, in white cloaths. 34. The Bey himſelf, who commands the Caravan, followed by Seven Kiaja, and his ſlave Cuiraſſiers. On his right was carried a green enſign, which is the one that is by the Baſhaw, in the Emperor's name, delivered him, to be hallowed, by touching Mahomet's grave with it; and he is enjoined, at the peril of his life, to carry it ſafe backwards and forwards. It is afterwards ſent over to Conſtantinople, and is a great encouragement to all faithful Muſelmen, as they follow it without fear againſt their enemies. The Bey was a man of ſeventy years of age, rich and well eſteemed, and was now a fourth time employed as conductor of the Caravan. 35. The treaſurer of the Bey, with other officers of his court. 36. His muſic, conſiſting of a number of kettle-drums, trumpets and hautboys, cloſed by ten drums, all on camels. 37. I afterwards ſaw nothing, but an amazing number of Scheks (rulers of the church) divided into troops, and Dervices (who are the ſame amongſt the Turks as Monks amongſt the Papiſts)

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all on foot. There were enſigns of different colours to each troop, ſome green, others yellow, others red, and others white and red, &c. One troop carried long reeds, ſuch as grow near the Nile, inſtead of enſigns. I was told theſe were the fiſhermen of the Nile. The inventions theſe people had in their march were innumerable, and all ridiculous, giving them more the appearance of people that had loſt their ſenſes than of rational beings. All repeated in a high tone of voice, but without the leaſt harmony, the Mahometan confeſſion of faith. They all continually caſt their heads backwards and forwards. They muſt either have ſtronger heads than other people, or be well practiſed, to be able to continue this motion ſo long, without being affected with ſwimmings. With each troop were ſome that had diſguiſed themſelves in different manners. 38. The cavalcade was compleated by the camel that carried the pavillion, under which are ſuppoſed to be the carpets the Emperor ſends yearly to Mecca, to cover the magnificent moſque in which Mahomet's tomb is. The camel was moſt magnificently adorned with feathers, ribbands, lace, falſe pearls, &c. and conducted himſelf in ſuch a manner as to do honour to his office. The pavillion he bore was formed like a pyramid, about ſix feet high, and covered with green ſilk, emboſſed with gold and ſilver letters. Under this the carpets were ſuppoſed to be carried; they were not however there, but were packed up and loaded on other camels, ſo that this had only the honour, without bearing the load. A beaſt choſen for this occaſion may certainly be deemed happy in compariſon to others of his kind. After he has made this journey, he is kept in a ſtable during the remainder of his life, a penſion being allowed for his ſuſtenance, and is ſerved very carefully by

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ſeveral perſons appointed for the purpoſe, being free from all future labour. The tapeſtry ſent to Mecca is made by Coptites in Cairo, who have a certain number of rooms allowed them in the palace. They are black ſtuff, woven only for this purpoſe, and emboſſed with letters of gold. They are changed every year; and thoſe that are carried there one year, are taken back again the next, being then divided into ſeveral pieces, moſt of which are ſent to the Turkiſh Emperor, who gives part of them to ſome Moſque for covering the doors, or to ſome of his greateſt favourites, as valuable preſents. The Bey of the Caravan reſerves ſome for himſelf, and gives a piece to the principal officers. It was pleaſant enough to ſee how the mob crouded towards the camel as he paſſed, in order to touch the pavillion, which they eſteemed holy. Thoſe that could not come ſo near as to touch it with their hands, threw their handkerchiefs or faſhes on it, that they might at leaſt poſſeſs ſomething which had touched ſo holy a thing. I aſked my companion, who knew the cuſtoms of the country, whether they did not make a ſuperſtitious uſe of thoſe things; but he denied it, ſaying, that they only keep them in teſtimony of having ſeen a thing, for which they have ſo great a veneration. Some travellers ſay, that the Alcoran is carried under this pavillion; but I know not whence they have taken this relation. I have aſked Turks that were well informed of every thing, but all anſwered, that no Coran is under it. The Turkiſh Emperor gives of his revenues from Egypt to the Bey 20,000 ducats, to defray the expences he is at in conducting the Caravan. A Bey, who only makes the journey once, gains nothing by it, but rather loſes, on account

count of the many valuable equipages he muſt procure, and the preſents he is obliged to make the Arabian Princes through whoſe territories he marches, that may allow him a free paſſage, which he hath ſometimes difficulty to gain even with preſents. After the Bey has thus marched the Caravan with all its attendants through the city, he encamps at the diſtance of about half a day's journey, in a large plain, where he waits eight days. In this time all aſſemble, who either out of devotion, or on account of traffic, intend to go to Mecca. It was rumoured that the Caravan would this year conſiſt of 40,000 ſouls. A number of women alſo undertake this journey every year. The Caravan is divided into two troops; one conſiſts of thoſe which come from the whole African coaſt, from Tetuan and Morocco, to the three Republics of Barbary. Theſe make about 10,000 men, who in going bring up the rear of the Caravan; but returning, they are in the front. When one reflects on the long journey they take, who come from the remoteſt parts of Africa, and go to Arabia, and that the countries they paſs through over land are uninhabited deſarts of burning ſand, we cannot but conclude that they are induced to undergo theſe hardſhips by an inconceivable zeal and religious fervour. The other troop conſiſts of Turks, from all parts of the Turkiſh Empire, except Syria, and thoſe that border on Perſia, who form another Caravan at Damaſcus, which meets and joins this at an appointed place on the road. The Turks traffic conſiderably on this journey. They do not all go out of devotion, that travel to Mecca: a conſiderable number go for the ſake of gain. They buy from the Franks in Cairo, and carry to Arabia Cloths, Cochineal, Spices, Lead, Braſs, falſe Pearls, and other things, together with, what ſhould have been firſt mentioned,

mentioned, an immenſe quantity of Spaniſh or German Dollars. They bring back Coffee, Opobalſamum (Balſam of Mecca) Myrrh, Frankincenſe, Zedoary, with other drugs, China ware from India, fine Cotton Stuffs, Turbans, Indian Silks and Tiſſue, or Gold Stuffs, &c. By theſe merchants the Bey gains conſiderably: for the time is always fixed how long the Caravan is to be on the journey, and how long it may ſtay in Mecca. If the merchants cannot ſettle affairs within the limited time, which is very ſhort, they deſire the Bey to defer his march for ſome days, to which he complies, provided they pay him a certain ſum every day, which they willingly do, as their profit can well afford it.

From CAIRO to the burial Places of the MUMMIES.

IT was now a convenient time to viſit the burial places of the ancient Egyptians, where embalmed bodies are yet to be found, under the name of Mummies, as the journey might be made in boats acroſs the country, which was now under water. I ſet out on the 16th, accompanied by Mr. Roboly, a French interpreter in Alexandria, two Janiſſaries, and two French merchants. We came to Old Cairo towards evening, and lodged with ſome Syrian merchants from Damaſcus. Whilſt we waited for ſupper, we ſent for one of this country's muſicians, who was a Chriſtian Coptite, to amuſe us with his muſic. His inſtrument was common in Egypt, and in many other places of the Eaſt, being without doubt of great antiquity, and probably reſembled David's harp. The Chriſtian Coptites, and even the Franks, who trade here, call it Pſalterium. It is in the form of an oblique triangle, ſo large as to lay commodiouſly on the knees when they play on it. It has two bottoms, two inches from each other, with about twenty catguts of different ſizes. Our muſician, whilſt he was playing, ſang ſome Arabian ſongs on Providence, a contented mind, &c. which afforded an agreeable entertainment. It was perhaps with this ſimple, but ingenious, inſtrument, that David's Pſalms were ſung

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and performed. We went the 17th at ſun-riſe, on board one of the veſſels in the Nile, after we had encreaſed our company with our landlords. We ſailed firſt for the large Pyramids, which I had a mind to ſee once more, as well for their being ſo much worth notice, as particularly for the pleaſure I now had of coming to them on the water, the ſame way I ſome months before had gone by land. This voyage is the pleaſanteſt that can be imagined. We ſailed in from two to four feet water; and thoſe places which the water hath not yet overflown, or where it had already begun to decreaſe, appeared clothed with a charming verdure, a great part ſown with Turkey wheat, and ſome parts, tho' but few, with Lucern, the latter not being commonly ſown before the water has entirely decreaſed. Innumerable flocks of different kinds of birds are to be ſeen on the places not under water. I particularly ſaw the Royſton Crow, or common Crow (Corvus Cornix) Sand Piper (Tringa Hypoleucos) which had lately arrived, a kind of Dotteril (Charadrius) as large as a Dove, which I have deſcribed; the common field Lark (Alauda arvenſis) a kind of Crane, Ardea virgo temporibus criſtatis, the oriental Crane (Ardea orientalis) which I have deſcribed in Smyrna. The Pelecan (Pelicanus Onocratalus) which flew by us in large flocks: as this is the time of their migration, when they come to theſe Southern parts from the Black Sea and the coaſts of Greece, the uſual places of their ſummer's reſidence. All theſe excited my attention, but none ſo much as the Crane, call'd Ibis: I thought this moſt remarkable, as an incredible number covered the fields. A perſon that hath the leaſt knowledge of Nature's œconomy, may eaſily find why the Creator hath ordered this bird to come in ſuch numbers to the marſhy Egyptian

fields at this time: here they find in great abundance their proper food, from the number of frogs that cover the country when the waters decreaſe, and multiply extremely during the time of the flood. The bird, by ſecking its proper food, does the country a ſingular ſervice, freeing it from vermin; which, were they to remain and rot, would certainly occaſion a ſtench mortal to men and beaſts. This bird never leaves Egypt. I have ſeen it all the time the country was dry, but never in ſuch numbers as now in certain places, as they can then range over the whole country; but now the water obliges them to ſeek for dry places. When the frogs are not ſo numerous, it lives on little graſhoppers, and other inſects which are never wanting in the burning fields of Egypt; and they would certainly be in much greater numbers, if they had not this enemy. I have ſhot it in both ſeaſons of the year, but found a remarkable difference in its fatneſs, which proves that at this time it gets greater plenty of proper nouriſhment. The accounts of Bellonius concerning the birds that come to Egypt during the overflowing of the Nile, are very juſt. About noon we came to the large Pyramids. Thoſe of my companions who had not ſeen the inward conſtruction of the largeſt went in, and I took the opportunity of looking for natural curioſities. I found none but ſuch as I had ſeen here before, except a fine black Jaſper, which will bear a good poliſh. The remarkable Rat (Mus Jaculus) which the Egyptians call Gerbua, or Yerbua, and which I have already deſcribed (Act. Upſal. 1750, p. 17.) and the little thin Lizard, which I ſaw here for the firſt time (Lacerta Ægyptiaca). This was by the ancient Egyptians ſo far honoured, as to have its image engraved on an antique jacinth in my poſſeſſion. I now determined to put in execution my

intention of climbing to the top of the Pyramid, which the heat prevented me from doing before; but it ſeemed as if fortune had reſolved that the weather ſhould always hinder me from reaching above the middle of its height. When I had got to the middle, there came ſuch a wind, that I and my ſervant were glad to find ourſelves in a part of the Pyramid where we could lay ourſelves down between the ſteps, until the violence of it had gone over us. I thought it therefore too much to venture to proceed farther, as in caſe of another ſuch accident I might not perhaps find the ſame ſhelter. We continued our voyage, which through the careleſsneſs of the maſter was not ſo agreeable as before. He carried us to places where the water was not deep enough, ſo that our boat ſtuck faſt in the mud. It was not ſo dangerous to run a-ground here, as before Œland or Yarmouth. The watermen of the Nile knew a convenient method of helping the boat forward. Six of them went on each ſide, put their ſhoulders under the gunnel, and, as it were, carried the whole boat, in which were above twenty perſons, with much baggage. In the evening we came to Abuſir, a village, near which is one of the holes leading to the Sepulchres of the Mummies. Before we reached the land, the ſhore was full of people, old and young, women and children, who came out of the village to ſee and enquire what we wanted. Peaſants are in every place curious and full of wonder, when they ſee ſtrangers; and the Egyptians are moreover ſuſpicious. The Scheck of the village came on board, accompanied by two of his neighbours, who had the appearance of Arabs, armed with ſabres and piſtols. They enquired our errand, and permitted ſheep to be brought us for money, to be dreſſed for our ſupper. The old man went away immediately, and

left us his companions. He was ſcarce got on ſhore, when he made ſigns to our Janiſſaries, that they were permitted to fire on thoſe who remained on the ſhore after him; which the boys, of whom the croud chiefly conſiſted, took in good earneſt, and went home. Theſe two men ſupped with us very moderately and rationally. My interpreter aſked one of them, who was a large and ſtrong man, why he eat ſo little? He anſwered, "A fool eats more than na-"ture requires, and afterwards ſickens with it." Our gueſts wiſhed us a good night, and we reſted in our boat, where we were better off than if we had removed to ſome of the miſerable huts of the peaſants.

On the 18th, in the morning, the Scheck of Abuſir ſent us a cake of flower, honey, butter and water. The reliſh of it was heightened by the ſimple and well-meaning manner in which we knew it was given. The greateſt virtue the Egyptians and Arabs have retained of thoſe that were to be found amongſt their forefathers, is hoſpitality. It would be a great error in the father of a family, to let a ſtranger go away without having treated him with ſomething. A perſon who is hungry, and finds them eating, may boldly ſeat himſelf by them, and eat with them, without fear. This is a liberty they deſire to have returned, as well by their equals as others. We walked to the cave of the Mummies. On the other ſide of the village we met with a wood of the Ægyptian Acacia, which in this dry ſand was a mere ſhrub, whereas in good ground it grows to a large tree. It was yet in bloſſom, and at the ſame time bore ripe and unripe fruit. We met with hares (Lepus timidus) round this wood in ſuch numbers, that without dogs we killed ſome of them as they run by us. This occaſioned my interpreter to come hither again, after we had returned to Cairo, for the ſake

ſake of hunting only, and he killed above twenty within two days.

The Arabs and Egyptian peaſants are the only people that don't diſturb theſe creatures, which are perſecuted in all other parts of the world. Mr. Barton, the Engliſh Conſul at Cairo, told me that Counſellor Carleſon, during his ſtay in Egypt, had there ſhot the firſt hare that had been ſeen by the Franks in that country. Before that time it was ſcarcely known that this creature was to be found in Egypt, at leaſt not to the Europeans, and yet leſs to the inhabitants of Cairo, who neither admire the meat, nor ſuch a manner of hunting. On a little iſland near this place, the French have introduced hares for the pleaſure of hunting; and I was informed, that they had increaſed remarkably; nor are the Rock Goats (Capra Cervicapra Linn.) ſcarce in this part of the country. We ſaw their tracks in the fine ſand that covered the ground every where, as plainly as we can diſcern the tracks of different beaſts in the new-fallen ſnow in Sweden. If we had now been furniſhed with a good long-barrel'd gun, a ſwift Arabian horſe, and a ſtaunch hound or a hawk, we might have diverted ourſelves in a manner truly royal, and which is here chiefly practiſed by the Arabs of quality, who kill the Rock Goats with their lances whilſt running, never making uſe of fire arms. We at length came to the pit, ſituated not above a cannon ſhot from the village of Abuſir, on a ſandy plain, and reſembling the fox-holes in Sweden. We deſcended with much danger and difficulty on a rope ladder we had brought along with us from Cairo. At the bottom of this pit, on the ſide fronting the deſart, was the entrance into the famous Sepulchres of the Mummies. This lime-ſtone rock, which I take to be the baſis of all Egypt, has

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with an infinite deal of labour been hollowed out, for the reception of the bodies and aſhes of their dead. The firſt objects that preſented themſelves to us, were an amazing number of conic urns, or earthen veſſels, fifteen inches long, and nine inches diameter at the bottom. They are made of a very coarſe clay, burnt in the manner of our earthen ware, but not glazed. The opening is at the larger end, covered with a lid of the ſame workmanſhip, a little raiſed and cemented with mortar. In ſuch urns as have been well preſerved, is found a piece of middling coarſe fleaſy linnen, artfully wound in foldings, and kept together by twine, which is obliquely wound over from the upper to the lower part. Within this linnen is preſerved a quantity of dark grey aſhes, mixed ſometimes with a beak or bone of a bird. Theſe aſhes, covered with the linnen, are in the ſame conic form as the urn, and are commonly found packed cloſe within it. There is often found a lump of aſhes without an urn, which ſeems to have been deſtroyed by time. It happens ſometimes, tho' very ſeldom, that they find in the urns a bird, in which the feathers, head, legs and feet, and even the colours, are ſo well preſerved, as that one may know what kind of a bird it is. The Crane, call'd Ibis, and Cranes (Ardea Grus) are the only kind, as I have been told, that could be known again. I had not the fortune to find one preſerved, tho' I opened many ſcore of theſe pots. I have been told by thoſe who have found them, that their heads and legs have been laid under the wings, and thus prepared in the ſame manner as thoſe whoſe aſhes are to be ſeen. There are even found embalmed dogs, laid in linnen. I have ſeen one in the poſſeſſion of the French Conſul at Cairo, Mr. Livençourt, which was ſo well preſerved, that I could

could ſee, by its hair, colour and appearance, that the ſame common ſort of dogs is yet in Egypt, that hath been there ſome thouſand years ago; and that none of the many varieties we have in Europe have been tranſplanted here. Dogs had then a better lot in Egypt than now, as they are accounted unclean, unworthy to come under the roof of a Mahometan, killed if they touch his cloaths, and forced to live in the open air on the legacies left them by the charitable people and alms, or ſeek their food from what fortune throws in their way. I have been informed, that the French Jeſuit Sicara, who for the ſake of antiquities travelled with much attention ſome years ago in Upper Egypt, had there found an ox embalmed in the ſame manner, which he ſent over to Paris. We left the burial place of irrational beaſts, and proceeded farther to that of man. This is not done without ſome danger of loſing the way, eſpecially if one ventures too far in the paſſages. On both ſides of this paſſage are niches, in which Mummies in their coffins are preſerved, ſtanding upright on their feet. The niche is cloſed up with a wall, ſo that nothing can be diſcerned on the outſide.

AT ten o'clock in the morning, we returned from theſe ſubterranean places, which afforded me leſs pleaſure than the open plain I ſaw around them, where I ſearched for natural curioſities. The inſects I found in the ſand were the greateſt advantage I reaped from this journey. I found ſome, which I am perſuaded no naturaliſt had ever before ſeen. Some of thoſe I found were known to me. Of theſe I collected within a ſhort time ſix ſpecies of Libellulæ (Dragon fly) four Cicadæ, and ſome Grylli (Locuſts and Graſhoppers). Of what uſe is a wild deſart, filled with burning ſand? Can any living creature

creature ſubſiſt in it? Are not theſe deſarts uſeleſs ſpots on the earth? Such are the queſtions of a perſon who caſts a haſty eye on theſe wild plains. But if he remains there a little time, and is not frightened by the ſcorching heat of the ſun, or the flying ſand, bends himſelf down a little, and looks around him with attention, he will in this dry ſandy wilderneſs find a confirmation of that truth, that the Creator hath not made any thing in vain: and that no place is to be found on our globe, which is not by nature deſtined for ſome living creature. In the afternoon we ſet out on our return, and came to a little fine wood of the Egyptian Acacia (Mimoſa Nilotic.) which had on one ſide a large field planted with Turkey wheat. I here ſaw that Acacia, like moſt other trees, hath its gall (Galla) which is ſoft, white, conſiſts of ſeveral coats, with many cells. This was now full of caterpillars, who without doubt bring forth a ſmall fly (Cynips) which time would not permit to ſee. We ſaw the herb Purſlain growing in the moiſt places, where the water that ran from the fields had ſtagnated. We came to a ſwampy deſart, overgrowing with the thorny Reſt Harrow, and covered with the Ibis. This plant, which occaſions ſo much trouble to the huſbandmen in Scania, is no leſs common in Egypt. I have ſeen it in many other places cover whole fields. If the Egyptians were deſirous of tilling all the land fit for huſbandry, they would certainly ſpare no pains to deſtroy this pernicious weed; but they follow, with the ſame religious zeal as other nations, the footſteps of their anceſtors: the ſon lets the water run on thoſe fields where the father and grandfather did the ſame; and the fields which then brought forth thorns and thiſtles, continue to produce the ſame weeds under the children and

grand children. In many places in the ſcriptures, mention is made of Thorns, but none knows the plant meant by that word, it might be worth while for writers on the Scripture plants, to think of this Reſt Harrow; which not only grows in large quantities all over Egypt, but even in the bordering countries of Aſia. In this deſart, not far from the water, a Mahometan hermit had his dwelling near a tomb erected over one of his ſaints. Theſe are very common in Turky, but more ſo in Egypt. We continued our voyage, and ſailed all the night the ſame courſe we had taken before. I had leiſure to deſcribe a bird in the voyage, which my Janiſſary had ſhot in a wood of Acacia, near the ſand heath; it is by the Arabs called Kervan, and highly eſteemed, if they get it alive to keep in a cage. It comes into the ordo of Picæ, and is of the genus of Corvus, tho' its beak hath no ſetæ at the baſis. When I came home on the 19th, I met with two European travellers of condition, who had lately arrived in Egypt; one of them was a Popiſh prelate (Deſiderio de Caſa Baſciana) who had been this three years guardian of the Popiſh convent in Jeruſalem, and was now on his return to Italy: a man of merit, who received me with great politeneſs. I had letters of recommendation to him from the Dutch Conſul Hochpied, and the Jeſuits and Franciſcans in Smyrna: it was therefore a favourable circumſtance for me to meet him on his journey. He very kindly gave me other letters to the perſon who ſucceeded him in his office. The other was Commiſſary Lauder, a Scotchman. The Emperor of Germany, as Great Duke of Tuſcany, had ſent him to get neceſſary intelligence relating to the Levant and India, which might contribute to forward

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the trade, which he had eſtabliſhed in Trieſte and Leghorn.

The water in the channel of Cairo had on the 24th of September ſo evidently decreaſed, that it could be ſeen by the marks near the houſes on both ſides of the channel, to be half a foot lower. This remarkable decreaſe is occaſioned by a channel about a day's journey from Cairo being opened, which leads the water on a ſpacious country between Cairo and Alexandria. The weather was now remarkably altered. It had changed from being burning hot, to moiſt and cold, equal to what we have in Sweden in the months of September and October, accompanied with a ſtrong wind and cloudy ſky, but without rain; for this is a very uncommon thing at Cairo, and is eſteemed a wonder if ſome drops fall in November and December; but in ſome years it rains in Alexandria for ſeveral whole days together. The Turks begin now to dreſs in furs. It is greatly conducive to preſerving health, to change cloaths according to the different ſeaſons. Flies were now ſeen in much greater numbers, and more briſk than before. This was without doubt owing to the exceſſive heat in the ſummer months, which robbed them of a great part of their vivacity, and forced them to keep in their retreats, where they had ſhade; but cool weather gives them air and liberty to try their fortunes every where. Migrating birds of different kinds arrived at this time, Cranes, Pelicans, Sand-pipers, a kind of Petti-chaps.

On the 29th, I went to ſee the Well of Joſeph, which is one of the curioſities viſited by all ſtrangers that come to Cairo. This Well is dug and cut in the lime-ſtone rock, on which the palace of Cairo is built. On the ſide of its opening is the famous labyrinth,

labyrinth, which is about three-quarters of a mile deep, and two fathoms wide, being ſquare: it cloſes continually from the upper to the lower part, and at length anſwers to the depth of the Well: it is ſix feet wide in the narroweſt places, but in ſome places wider. In ſeveral parts of the wall on the right-hand, are cut holes through which the light comes in. At the end of the labyrinth is the bottom of the Well, out of which water is taken up, by the uſual manner of drawing up water in Egypt, and thence led to a large Moſque, and a large Bagnio at the Baſhaw's palace. The water is brought to the Well from another reſervoir which lies deeper, from whence the water is drawn by oxen. To the loweſt of theſe reſervoirs, the water is brought by aquæducts from the Nile, near Old Cairo. This is the remains of a work which teſtifies the magnificence of the ancient Sovereigns of Egypt. The inconceivable labour and incredible coſt which have been beſtowed on this labyrinth, certainly merit the attention of travellers. The rock is of the ſame kind with that on which the Egyptian Pyramids are built, viz. a whitiſh lime-ſtone, filled with different kinds of ſhells and ſea inſects, entire and not changed. The greateſt part of the palace, formerly in a good ſtate of defence, is now deſtroyed; ſome towers only being left, of which one hath been entirely preſerved, but it is without a garriſon or ammunition; the whole of it built of hewn ſtone, of the kind I have already mentioned. We beheld at laſt the ruined building, which was formerly the palace of the Sarracen Sultans. Here we ſaw magnificent Granite columns, above two fathoms or twelve feet in length, of one piece, with well wrought capitals and handſome foliages, cut in ſtone, and ſome obſcure remains of painting in water colours, handſome

ſome enough for the time in which they were executed; ſome palm boughs were the moſt viſible. The roof and columns of a very large hall were yet entire, in which was alſo to be ſeen a number of Arabian inſcriptions, with Coptic letters round the corniſh of the roof. From the ruins of this palace, almoſt the whole city of Cairo may be ſeen. As far as I can judge, I ſuppoſe Cairo to be twenty-four miles in circumference. The view is far from being agreeable: ill-built houſes with flat roofs, grey, duſty and dirty walls, with a number of minarets of Moſques ſtanding up amongſt them, cannot, do not, make it more agreeable.

THE 12th, the verdure began to appear in Egypt, the greateſt part of the water having drained from the fields. At this time the country appeared in its full beauty, wherefore I went to Old Cairo, to have an opportunity of ſeeing what vegetables this ſeaſon could afford worthy of obſervation. Bladder Ketmia or Venetian Mallow, is a plant eaten in Egypt, contrary to the cuſtom of other countries. It was now in full growth, and had already finiſhed its flowering, when the country people took it up, tied it in ſmall bundles, and carried it to the city for ſale.

THE Turks, being fond of war, are not ignorant of military exerciſes. In Cairo they order their ſlaves, who are all young Chriſtians, moſtly bought from Circaſſia and Georgia, to be inſtructed in thoſe exerciſes to which they are moſt accuſtomed, which conſiſt in riding well, firing on foot, but moſtly on horſeback. The latter is not unworthy of attention. They hold their gun in one hand cloſe to the thigh, and in the other they have the bridle and a match: they touch the fuſe when the horſe is in full ſpeed, and if they are well trained, hit the mark which is a jar ſet up at a certain diſtance. The perſon

ſon who beats down the jar, receives a reward from the officer who commands the troop. Their third exerciſe is to throw a lance. Inſtead of lances, whilſt they are learning, they uſe branches of palm-tree, with which they ride after one another in full gallop. I ſaw all their revolutions as I was riding by the place of exerciſe, between Old and New Cairo, where they aſſemble three days in the week, under the inſpection of an officer of diſtinction.

I SPENT the 13th, on an iſland directly oppoſite Old Cairo. I had here an opportunity of ſeeing the Reed of the Nile, of which frequent mention is made in the ſcriptures. There are two ſorts of Reed growing near the Nile: one of them has ſcarce any branches, but numerous leaves, which are narrow, ſmooth, channeled on the upper ſurface, and the plant is about eleven feet high. The Egyptians make ropes of the leaves. They lay them in water like hemp, and then make good and ſtrong cables of them, which with the bark (Integumentum) of the Date tree, are almoſt the only cable uſed in the Nile. They make floats of this Reed, which they uſe when they fiſh with nets. The other ſort is of great conſequence. It is a ſmall Reed, about two or three feet high, full branched, with ſhort, ſharp, lancet-like leaves: the roots, which are as thick as the ſtem, creep and mat themſelves together to a conſiderable diſtance. This plant ſeems uſeleſs in ordinary life; but to this is the very ſoil of Egypt owing, for the matted roots have ſtopped the earth which floated in the waters, and formed out of the ſea a country that is habitable. Before I left this place, I obſerved attentively the ſhore of the Nile. It chiefly conſiſts of ſand, which is compoſed of a Britiſh Quartz, or Criſtalline particles, united to

ſome oblong laminæ of black Mica, and a very ſmall proportion of ruſt-coloured Spar.

During my ſtay in Old Cairo, I ventured to do a thing, which I believe very few travellers before me have done; neither would I adviſe any one to follow my example, for it might not perhaps be attended with equal good fortune. It was my going on the 15th, into a Turkiſh Moſque. According to the laws of Turky, a Chriſtian, who goes in one of their places of worſhip, muſt either turn Mahometan, or be burnt alive. Money will ſcarcely obtain a mitigation of the law in this caſe, tho' it helps in all other caſes, even in the moſt notorious offences, except when any perſon hath been too free with their women; for this offence is as heinous in their eyes, as ſeeing their Moſques. The Moſque in which I went, is juſt beſide the mark-houſe of the Nile: I choſe a time when none of the Turks who live there were preſent; and entered it, accompanied by a French interpreter, Mr. le Grand, and a good honeſt Janiſſary, who was devoted to me, after I had given the door-keeper a handſome fee. Such things may have good and bad conſequences, therefore a traveller ſhould never undertake them, without great circumſpection; and the more, as all the advantage he derives from his curioſity is, that he may ſay he has ſeen a place of this kind; for there is indeed nothing remarkable in them. The Moſques are almoſt all built in the ſame manner, conſiſting of four galleries, which form an open ſquare; but the galleries are covered and ſupported by columns. If theſe are of marble, porphyry, or granite, in theſe conſiſts the greateſt beauty of the Moſque. In the middle of that ſide which points towards Mecca, is an oblong niche cut in the wall, in which the Coran lies, and directly oppoſite

poſite to it, is a ſmall gallery between two columns, pretty high from the ground; from which their Scheiks or Prieſts read to the people ſome part of the Coran, or ſomething elſe which may excite them to obſerve their doctrine, and live accordingly. In ſome of the other galleries are the ſteps that lead to the minaret or ſteeple, from which the hours of prayer are proclaimed ſix times a day, viz. at ſun-riſe, at noon, three o'clock in the afternoon, at ſun-ſet, half an hour after ſeven in the evening, and at midnight. If the minaret is well built, it makes the outward appearance of the Moſque agreeable, and contributes a little to the beauty of the city, if ſuch a thing is to be found amongſt a people who deſpiſe architecture, and glory more in deſtroying than erecting. Their ſteeples are cylindrical, with one or more balconies, and four doors, one from each quarter of the world. In Old Cairo is a grotto much eſteemed by the Chriſtians, as Chriſt and his mother were concealed in it when they fled to Egypt. Over this the Coptites have built a church, they keep in tolerable repair, and uſe the grotto for a chapel.

NEAR Matarée is a well of ſweet water; all the others are ſalt. Here is likewiſe an obeliſk, which is the handſomeſt in Egypt. I never believed natural hiſtory was ſo uſeful in the ſtudy of antiquities, as I experienced on the 25th. A perſon who is acquainted with birds, may ſee at firſt ſight of what kind thoſe are, which are carved on it. I could know a Strix (Owl) which ſtood uppermoſt on the top of the obeliſk; a Scolopax (Snipe) much like the pluvialis, an Anas (Duck) and, what I think more remarkable, could plainly diſcern the Ardea Ibis alba in the poſition it is yet to be ſeen in all

the fields of Egypt, carrying its head high and tail low.

The entrenchments of Selim's camp, who took Egypt from the Mahometans, were yet plainly to be ſeen. They were built of brick, dried in the ſun, made of clay and ſtraw, in the manner the Iſraelites were obliged to make them during their ſlavery in Egypt, in the time of Pharaoh; of theſe bricks, the remains are to be ſeen to this day in a Pyramid at Sacchara, which was built of them.

The Egyptian peaſant now continues plowing and ſowing the field, which he has begun with the month. Their utenſils are of the moſt ſimple kind, but they are ſufficient for tilling the lighteſt ground under the ſun. Their principal inſtrument is a plow, which conſiſts of a long handle, two uprights to which the reins are faſtened, with a ſmall ill-made ſhare. They uſe oxen for their works of huſbandry; their inſtruments are indifferent, when they caſt up clods too large to be left entire, they break them with a kind of hoe, which they alſo uſe in preparing the beds in a garden, and to clean the ſmall partitions in the fields. Before I left Matarée, I deſired to ſee the Sycamore, which, as they relate, afforded our Saviour ſhade when he fled into Egypt. I regarded this tree as a lover of nature. It is only four fathoms thick, ſo that it is not ſo large as others I have ſeen in Egypt. It was a little hurt on the Eaſtern ſide, and leſs in that part. By comparing it with young trees of this kind, whoſe age I knew, I imagine this, and the other trees of its ſize, to be about three hundred years old; an age that will not warrant us in regarding it as a relique.

The Janiſſaries gate is on the left hand of the entrance to the palace of Cairo, where they have a guard room for officers and common ſoldiers. In the

the afternoon of the 26th, I went thither to ſee an ediſice, which was erected by the uſurping governor, to tranſmit his name to poſterity. It conſiſted of a handſome hall for the Janiſſary Aga, cloſing at the top in a dome, and had the walls adorned with feſtoons, but the roof was ſupported by ſome fine marble columns from Italy. On each ſide of the hall was a gallery, with a flat roof and painted walls.

We muſt not expect to find any traces in the Turkiſh architecture, of the magnificence which is yet viſible in that of the ancient Egyptians, Grecians, and Saracens. A Turk underſtands not how to lay a ſtone properly, much leſs how to raiſe a wall. The Armenians are their architects, who, by their natural inclination for the art, aſſiſted by what they have ſeen on their travels in the Eaſt, build as well as can be expected from people who owe all their knowledge in a manner to nature. If theſe people were to travel to Europe, and there cultivate their parts, we might ſee in the Eaſt, maſters in every uſeful ſcience, who might probably vie with the ancients, and ſurpaſs many of the moderns. In the entrance to this place, are to be ſeen a number of various kinds of arms, uſed in the holy wars; being the remains of trophies which the Saracens and Turks took from the Chriſtian forces after their victories: ſuch as helmets, harneſſes, battle axes, pikes, partizans, and ſome bows, one of which was of a prodigious ſize. Theſe were the deſtructive inſtruments of thoſe times, before an unlucky chemical invention taught men a ſhorter way to ſend one another to the other world. The Janiſſary Aga, the Kihaja, who ſhould direct the police, and a Tchiauz, are the officers that are obliged to live conſtantly in their guard-room, which I ſaw. A

number of Capigi, or ſubalterns, are conſtantly in their ſtations. There is no fixed number of Janiſſaries: they come and go as they think proper. The ſoldiers think themſelves too good to be obliged to keep a ſtrict guard. They find their account better by keeping in the city, where they have an opportunity of robbing and abuſing whom they pleaſe. This is the employment of thoſe who ought to protect people from violence and injuſtice.

On the 27th, I ſaw black ſlaves ſold in the Aurel in Cairo; they were brought from Abyſſinia, Æthiopia and Dongala. The greateſt part were women, almoſt naked, having only their private parts concealed: they had their hair plaited in ſmall locks, anointed with ſome kind of greaſe, and adorned with corals and coral beads, which hang in the noſe and ears. Ornaments are neceſſary to all nations.

On the 6th of December, advice came to Cairo, that the German Emperor's Commiſſary, Mr. Lauder, had returned to Egypt, which he had left two months before to travel to Smyrna. In the Archipelago he met with three of the Emperor's ſhips of war, bound for Alexandria, and with them returned. The ſame day we heard that Captain Jacobſon, of Stockholm, had arrived at Alexandria from Leghorn. He had ſailed from Alexandria two months before, and now returned with 27,000 Spaniſh dollars, on account of the Jews in Leghorn, beſides merchandize.

Some days after we perceived that Iſmael Effendi, who commanded the caſtle of Alexandria, was determined to raiſe the mob againſt the Emperor's three ſhips of war. A ſtrange flag, and eſpecially a black bird (the Imperial Eagle) in it, was ſufficient to give the Turks a ſuſpicion. They had ſent to Cairo from Alexandria, to give notice to the Regency

gency of their intention, and at the ſame time raiſe this city; but received a cold reception from the Pacha and Janiſſary Aga, who knew on what account the ſhips were come.

THE firſt of January 1751, Mr. le Grand took of me the credentials by which I was empowered to act as Conſul in Egypt. I knew not what he intended to do with them, but believed he would, as he ought, deliver them to the Regency. I was informed to day by the Engliſh Conſul that he had delivered the power and letters with it to the Jews, who rent the cuſtoms in Cairo; and deſired them to do what they pleaſed, as this matter concerned a foreign nation, and he would not give himſelf any trouble about it.

THE Mecca Caravan made its entry this day, after it had been out ſince the 10th of September of the laſt year. Many of the people had periſhed on the road; many by the rainy, cold, and bad weather, which they could not bear; ſome were killed by the Arabians, with whom the Caravan is obliged to fight every journey, when they come to plunder. It ſhould ſeem that 100,000 ſouls coming into a city on one day, would occaſion a great change in the price of proviſions; and I doubt whether there is a city in Europe, capable of receiving at once ſo large a number of gueſts without feeling it; but in Cairo no want of victuals was known, on account of this remarkable encreaſe of inhabitants. This is not only a proof of a rich country, but likewiſe of a ſparing people, who have not yet forgot that nature is content with a little. They loſt the Bey of the Caravan and 480 camels on the road. It muſt have been a tedious journey, when camels could not ſtand it. One of the grandees of Cairo, who had been two years in Mecca, returned, and was received with particular honour. All thoſe

who had made this holy journey, had the firſt ſtory of their houſes painted, and hung over their doors the mitre-ſhaped Aloe, which grows in large quantities in the gardens of Cairo, to teſtify their hope by this ever-green. This was both a joyful and ſorrowful day. Thoſe who could embrace their relations and friends, after this dangerous, and by them greatly-eſteemed journey, had reaſon to ſing joyful tunes, and meet them with harps and drums; but they who had loſt their friends, filled all the ſtreets with the lamentations and cries of hired mourners. This is a trade practiſed of old, and retained to this day in Egypt, with another quite the contrary, and both to be bought. When joy and ſorrow are to be ſold, nothing will be found in the world which cannot be accompliſhed with money.

Cairo celebrates every year on a certain day, viz. the 28th of January, the birth-day of Mahomet, in a more particular manner than any of thoſe places who eſteem the name and memory of the founder of this Eaſtern religion. I may ſay, that all who could ſtir were this day in motion at Cairo, all of the name of Muſelmen celebrated the day, and people of other denominations went to be witneſſes of their joy. The large handſome ſquare Leſbikie, was the centre of the feſtival; it is not far from the Turks ſtreet, and exactly oppoſite one inhabited chiefly by Coptites, on the left hand of the road that leads to Bulac. This place, which ſome weeks ago ſtood under water, in the evening was bright with illuminations. A city muſt poſſeſs a Nile before it can have, in one and the ſame place, at one time a pleaſant navigable river, at another a field covered with verdant plants, and then blaze with different kinds of bonfires. Feſtivals of this kind

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are to the women of Cairo, as holidays are to ſchool-boys. The latter leap for joy, when they get out of the ſight of a ſevere ſchool-maſter, and have an hour to indulge the inclinations of childhood. This muſt likewiſe be the caſe with the former when they are allowed a day, on which they get an opportunity of enjoying thoſe pleaſures to which their ſex, over the whole world, are naturally inclined, and moſt when they are kept under conſtraint. It is however a misfortune for this ſex in Egypt, that the feſtival cannot procure them all the liberty to be wiſhed for. The eunuchs, their ſworn enemies, follow them conſtantly; but their ſchemes are ſpoiled if they can't outwit theſe wretches. The reaſon why this day is more celebrated here than in other places, is, becauſe the eminent Abubekir's race live here, and can prove themſelves deſcended in a direct line from the father-in-law of Mahomet. Of this family was in my time remaining a Scheck, the moſt reſpected of any in Egypt, who had once a brother (dead ſome time before); and on their children, which were numerous and always marry one with another, depends this family ſo much reſpected in Cairo, which, according to appearance, is not likely to be extinct for many years. A proof of the regard the people in Cairo have for the head of this family, was to be ſeen this day, when he received the viſits of the principal men in the Regency, the Pacha excepted, who came to his houſe, and by kiſſing his hand, ſhewed the great eſteem they have for him. Some time after they celebrated another feſtival, to the memory of two ſons of prophets; but in another manner, and without illuminations on the above-mentioned place. The houſes in the largeſt ſtreets were adorned with hangings,

hangings, and lamps put up before thoſe of the principal perſons.

On the third of February it rained in Cairo, which is worth remarking, as it happens ſo ſeldom. The weather varied at this time in Egypt, as it does with us in April, but differed in regard to the climate.

The 22d it was quite cold with a ſtrong North wind: all the trees loſe their leaves about this time, and put forth new. Salix Calaf, Sycomorus, Mimoſa, had got young leaves, and the firſt bloſſomed on bare boughs, which about this time were brought to the apothecaries, who diſtil from them the Calaf water, ſo famous and ſo much uſed in Egypt.

The 7th of March happened a revolt in Cairo, but it had not the deſired effect. Some of the Beys, who were baniſhed on the uſurpation of the reigning Abraham Kiahajas to the ſupreme power, had found means to ſteal into the city, with an intent to make an aſſault on their enemy; but they had the misfortune to be diſcovered. The Governor ſent men to ſurround the houſe, in which they were concealed. Their faithful hoſt, and three of the conſpirators, loſt their heads in a moment; fire was put to the houſe, and all, even the women, who were in it, were burnt alive. The other Beys and their accomplices ſaved themſelves by flight, and the Governor avoided this blow, which ſerved only to ſtrengthen him in his power. The riot laſted no longer than from four to ſeven o'clock in the afternoon. The Turks diſpatch their affairs quickly, well or ill.

I left Cairo on the 10th of March, juſt as the Palms were ripe for copulation; all the bloſſoms were

were now in their beauty, the trees ſhot forth new leaves, and wheat and barley were now in ear; after I had been there for nine months, and had ſufficient opportunities of knowing Egypt, a country without an equal, and Cairo, a city which is beſt deſcribed by the title its Lord the Turkiſh Emperor gives it, when he calls it *ſingular in its kind.*

TO

TO DAMIATA.

THE 13th of March in the forenoon, we paſſed by Mauſora, a place which hath got an immortal name by the unlucky pilgrimage of the French King, Louis the Holy, to Egypt. It is now a little town, or rather a large village, about half way between Damiata and Cairo, well diſtinguiſhed from the other villages, by ſix Moſques, and its ſmall houſes, which however are tolerable handſome and built of ſtone; the others having mere clay huts, and ſome are without a Moſque. We came to Damiata after a voyage of three days on the Nile.

THE 16th early, I went out to botanize round the town, but this neighbourhood affords nothing different from the other parts of Egypt. Cichorium ſpinoſum[a], Centaurea calcitrapoides[b], Carduus ſyriacus[c], Tragopogun picroides[d], Medicago polymorpha[e], Trifolium reſupinatum[f], Scorpiurus ſulcata[g], Lathyrus hiſpanicus[h], Ranunculus ſceleratus[i], Euphorbia peplus[k], Poa annua[l], Hordeum murinum[m], Adiantum capillus[n], Trifolium procumbens[o], Poa bulboſa vivip.[p], Apium graveolens[q], Salix ægyptiaca[r], Chenopodium viride[s]. Much larger quantities of dew fall about this time in this part of Egypt, which is neareſt the ſea, than in others more diſ-

[a] Thorny ſuccory. [b] Knapweed. [c] Syrian thiſtle. [d] Goatsbeard. [e] Snail trefoil. [f] Reſupinated trefoil. [g] Caterpillars. [h] Spaniſh chichling vetch. [i] Crowfoot. [k] Spurge. [l] Annual poa. [m] Barley. [n] Maidenhair. [o] Procumbent trefoil. [p] Bulboſe poa. [q] Stinking parſley. [r] Ægyptian willow. [s] Gooſefoot.

tant,

tant, by which the fields are enriched, even where the Nile cannot overflow. The rain likewiſe contributes to it, falling here frequently during the winter and ſpring months, which ſcarcely even happens at Cairo. The Palm began now to open its male flowers, which however is not general before the enſuing month. In Damiata, which affords an incredible quantity of flax, they manufacture a kind of handſome napkins with white, blue, red, yellow, and more ſorts of ſtripes, of which they ſell large quantities to Turkey. I ſaw this manufacture, which is eſtabliſhed in a little quarter ſeparate from the town. On my return to my lodgings, I went into a houſe where they dreſſed Rice, the chief commodity and riches of Damiata. It is pounded by hollow iron peſtles, of a cylindric form, an inch in diameter, lifted up by a wheel worked by oxen. A perſon ſitting between the two peſtles, puſhes forward the rice when the peſtles are riſing. Another ſifts, winnows, and lays it under the peſtles. In this manner they continue working it, until it is entirely free from chaff and huſks. When it is clean they add a 30th part of ſalt, and pound them together, by which the rice becomes white, which before was grey. After this fining, it is paſſed through a fine ſieve, to part the ſalt from the rice, and then it is ready for ſale. Damiata ſells every year 60,000 ſacks of rice, each ſack of ſeventy-five oke, of which the greateſt part goes to Turkey, and ſome to Leghorn, Marſeilles, and Venice. Rice is one of the chief productions of Egypt, and of courſe therein conſiſts in a great meaſure the riches of the inhabitants; it grows only in the rich fields round Damiata and Roſetta, which are eaſily watered by the Nile. The Egyptians undoubtedly learned the cultivation of rice under the reign of the Califs, at which

which time many uſeful plants were brought over the Red ſea to Egypt, which now grow ſpontaneouſly there, and enrich the country. The Regency at this time would not give themſelves the trouble of introducing any thing of the kind, and perhaps would not even cultivate what they already have, were it not for their ſlaves, the ancient inhabitants of Egypt, who are obliged to practice what their forefathers taught them, without reaping the leaſt advantage from the ſweat of their brows, being obliged to offer every thing to the luxury of their tyrants.

On the 19th in the afternoon, I ſailed on the Nile, to view the ſituation and appearance of the town. Damiata is a little town, built on the ſhore of the Nile in the form of a half moon, ſituated on the right hand in coming from Cairo. The Nile makes a little turning to the Eaſt, before it falls in the ſea. This reach, which is ſomething broader than the river in other places, ſtretches beyond the town, and ſerves for its harbour, which is unfit to receive the veſſels of the town, the muſches from Cairo, chembecks from Cyprus, Syria, &c. ſcheomeone from Alexandria, and other ſmall craft of this kind. The European veſſels muſt anchor in the open road, without the mouth of the Nile, where they are no longer ſafe than whilſt the weather favours them. In bad weather they have no other chance but ſlipping their cables and running to ſea, or ſtretching for the harbour of Cyprus. On this account Damiata is a miſerable place, and frequented by few European veſſels; yet ſome Frenchmen, who from their youth have been uſed to the road, and are not frightened by theſe difficulties, but for the ſake of the profit they get by the freight of the merchants goods, run all hazard.

The

The houſes near the ſhore are tolerably well built after the Egyptian manner, but thoſe in the town are the moſt miſerable huts one can any where ſee. I counted about twelve Moſques. I afterwards ſailed to the other ſide of the town, where I went on ſhore to look for plants, and there found in great plenty the handſomeſt in Egypt, and perhaps of all plants, viz. the Plaintain tree, which, with Vines, Mulberry and Peach trees, made part of a hedge round a field, in which Sugar and different ſorts of Cucumbers were planted. A more valuable hedge will ſcarce be found in any other place. If it was even made of valuable metals, it would not equal this. The Plaintain tree was now in bloſſom, and had already at the lower end of the Pedunculus, fruit of two inches long, on a ſtem two ſpans thick and about three fathoms high. Cliſford's Plaintain tree was too valuable for our Linnæus to anatomiſe. To me was left the buſineſs of anatomizing and deſcribing it, which I could do with eaſe in a place where I might cut down the whole plant with bloſſoms and leaves for fourpence: I therefore diſſected it, and found its conſtruction as wonderful as the other parts which my maſter deſcribed. The Vines had lately put forth leaves. The Egyptians don't cultivate them for the ſake of wine, their religion forbidding them to drink it. They keep a few for the ſake of the grapes, which they eat freſh. The Peach tree was in bloſſom, but the Mulberry tree in the ſame ſituation as the Vine, nor is it applied to that valuable purpoſe for which it is ſo uſeful to other countries.

The Malteſe cruizers frequently keep in the road before Damiata, when they are at ſea, which is commonly about this time of the year, when the pilgrims go to the holy land. One of them was ſeen in

in the morning of the 20th, at the very mouth of the Nile, where it ſeized three of this countries chebecks, laden with wood from Caramania for Egypt, and having on board a number of Turks and Greeks. The Turks taken on ſuch an occaſion are made ſlaves, and the Greeks are ſet at liberty, but their goods are deemed a lawful prize. Theſe cruizers are all equipped at Malta, but they ſeldom carry a Malteſe flag, except the ordinary religious veſſel which is commanded by a Knight, and conſtantly kept at ſea. The others carry the flag of Sardinia, Spain, or the Prince of Morocco, as theſe powers are never at peace with the Porte, or the Republics of Barbary; that above-mentioned carried a Sardinia flag, but was from Malta. Six others cruized at the ſame time on the coaſts of Syria and Caramania.

On the morning of the 21ſt, I had the pleaſure of ſeeing from my window one of the moſt remarkable ſights in nature. A female Palm (Phœnix dactylifera Linnæi) had in the night put forth its bloſſoms from the ſpatha. I went thither at ſunriſe to ſee it, whilſt the dew was yet falling. I ſaw a gardener, the proprietor of the Palm, climbing up the Palm, which equalled our largeſt firs in height. He had a bunch of male flowers, with which he powdered the female, and by theſe means fecundated them. After he had done this, he cut away the inferior boughs or leaves, between which the flowers of the preceding year had come out, together with the remarkable web which covers the baſis of the leaves, and goes from one edge of a leaf to the other.

On one ſide of Damiata is a large river, or rather gulf, which empties itſelf into the ſea, and likewiſe receives an arm of the Nile; by which the land

land whereon the town is built becomes an iſland. On the 22d, I went out to ſee this gulph. The mixture of ſea and river water cauſes this water to be neither ſalt nor ſweet, but between both. A number of fiſh keep here, which are caught near Damiata, and conſiſt chiefly of the Burri (Mullet) of the Egyptians, and different ſpecies Sciænæ Artedi, which I have already deſcribed. In returning home I ſaw a ſingle tree of Caſſia fiſtula, which had ripened its pods, but had not yet put forth leaves. This valuable tree is rarely ſeen in theſe lower parts of Egypt, but more common round Cairo: it grows now ſpontaneouſly, but was firſt brought from India. On this excurſion, I found the moſt remarkable Date tree I had ſeen in Egypt; it was compoſed of two trees, which had grown together at their baſis, but parted two feet from the ground, one ſtem being larger than the other. It ſometimes happens that ſeveral of theſe trees grow up ſo near to each other, as to join with their baſis; but they are always diſtinct trees, nor does ever one root emit two ſtems. But at Tajum I ſaw a Date tree divided into two crowns near the top, which happens very rarely. Entering the town, I ſaw the houſe in which the French Conſul dwelt during his ſtay at Damiata. It was entirely deſtroyed, and now uninhabitable. It has been in this ſituation ever ſince the Conſul and his merchant were expelled the town for a riot which they had raiſed for an affair of gallantry; ſo dangerous and unpardonable an offence is this amongſt the Turks. From that time there has not been a French Conſul or merchant in Damiata. No other nation hath ever had any buſineſs here. The Greeks alone have a church in Damiata, by which I afterwards paſſed. It has a number of prieſts and a pretty large con-

gregation, particularly ſince a number of thoſe Greeks, who were driven from Cyprus by the tyranny of the Turks, have taken refuge here. There are ſome rich Greek merchants in Damiata, and the inſpector of the cuſtoms is a Greek, who pays 400 purſes for his office; but in moſt of the Greeks here, their national miſery ſhews itſelf. The Papiſts have neither chapel nor miſſionaries here, which is the only place of any conſideration in Egypt deſtitute of this kind of apoſtles. The Syrian merchants, about 200 in number, and all conſiderable people, have two monks from the mountain of Libanon, of the order of St. Anthony, who read maſs in their chambers, which even the French Captains frequent. The principal part of the inhabitants conſiſts in Turkiſh Janiſſaries, who are all merchants, governed by Serdas; moſt of them are rich, but then they are chiefly knaves and run-aways, who, for great miſdemeanors having quitted Conſtantinople, Caramannia, or the iſlands, took refuge in Egypt, and there live in ſafety. There are many Greeks here; a few families of Coptites; about 200 rich Syrian merchants already mentioned; of Jews a pretty large number. The brokers are all Jews, a few of them rich, but the greateſt part poor. They have no ſynagogue here, but worſhip God in their own private houſes. The Franks were obliged to quit the place entirely, after the French had been expelled.

On the 24th, we had the fineſt weather I had ſeen for twelve months, as it rained pretty hard in the afternoon. One ſhould live a conſiderable time in the climate of Cairo, where there conſtantly reigns a ſcorching heat, and ſcarcely ten drops of rain fall in the year, to be ſenſible of the refreſhment both the body and mind receive from a cooling rain.

The

THE 28th, I left Damiata with pleaſure, as it is the moſt miſerable place in Turkey for a Frank to live in. We had two hours voyage on the Nile from Damiata to the ſea. The ſhore on the right hand conſiſted of ſand-hills, with reeds near the water, and on the left rich land. At the mouth of the Nile, on the left hand, was a tower which, they ſay, was founded in St. Louis's age. On the right was a village, near which we brought to with our boat, and reſted over night.

THIS was the laſt night I ſlept on the Nile, and the following day we went to ſea with our ſhip, and ſailed three leagues. We were at ſea four days.

TO THE HOLY LAND.

THE firſt of April, 1751, we anchored before Jaffa, called Joppa in the Holy Scripture, after four days voyage from Damiata. This town has no harbour, and the veſſels muſt anchor in the open road, which obliges them to put to ſea in the leaſt bad weather, as is the caſe at Damiata. The water was ſo ſhallow on this coaſt, that our boat could not reach land, and we were obliged to be carried on ſhore. We were ſet down at the fine ſtone wharf lately built on the ſhore: it is the only one I have ſeen of this kind in the Levant. I went firſt with my Captain to a French factor, who is kept here by the merchants in Rama, and is the only Frank who dwells in Jaffa, being an old man, and having two ſons.

I WENT from thence to the quarters of the Latin monks, who are here to receive Pilgrims, and take care to forward them. They were two Monks, one Prieſt and one Layman, who was Procurator. I had a bad lodging, becauſe their building was very ſmall, and the avarice of the Turks did not permit them to extend it, though they ought to have the largeſt lodgings in the Levant, on account of the number of travellers that land there; but I was well treated. The Procurator began directly to make preparations for my journey to Jeruſalem. He commenced with a queſtion which I ſhould willingly

ſingly have avoided. It was, Whether I came to viſit the holy places out of devotion? I anſwered without ambiguity, No. What, continued the Monk, who was a Spaniard, travel to the Holy Land without devotion? I was for putting an end to this diſagreeable converſation, and began another ſubject, by talking of money. I counted to him ſixty-two piaſtres for myſelf, and the like ſum for my ſervant. This money every Frank pays in Jaffa, for his whole journey to Jeruſalem and back again. I left all my things in his charge till my return, only a ſuit of cloaths and ſome books, to dry plants in, which were ſent to Jeruſalem before me; and I then put on a Levant coat and a Greek cap, carrying nothing with me but my memorandum book. After theſe preparations had been made, the Procurator ſent a meſſenger to Jeruſalem to adviſe them of my arrival, and I was obliged to wait his return. I was well pleaſed with this delay, as it gave me time to reſt myſelf, after a diſagreeable voyage, before I ſet out on a journey yet more diſagreeable by land. I was now come into the Holy Land, therefore had reaſon to expect continual informations of holy things. The Monks began with their hotel, by informing me that it was the holy place where St. Peter had his fiſhing hut, and where he threw the famous ring into the ſea. Every thing, even to the table on which we ſupped, was holy. The wine we drank came from the holy deſart where St. John dwelt; and the olives grew on the Mountain of Olives near Jeruſalem. Theſe, independent of their holineſs, were of the beſt kind I had taſted in the Levant, being ſuch as Paleſtine, always famous for Olive-trees, affords. Amongſt thoſe who viſited me, during my ſtay in Jaffa, was a clerk of the cuſtoms, who on the third day came to

receive the twenty-two piaſtres, which every Frank is obliged to pay to the cuſtom-houſe of Jaffa, for the privilege of coming on ſhore and travelling in the country. The inhabitants of the country, Armenians, Greeks, &c. pay only half the ſum. But as 4000 perſons arrive yearly, beſides as many Jews, who come from all quarters of the world, this may be eſteemed a conſiderable revenue for the Turks; and indeed they receive no other from this uncultivated and almoſt uninhabited country. The greateſt part of this money is by legacies left to Mecca. A ſhrewd diſpoſition, which appropriates the revenue ariſing from one kind of ſuperſtition to the maintenance of another.

THE 4th of April, I went out to take a view of Jaffa. This place, which may be called a little town, is ſituated near the ſea, on a riſing ground, having a caſtle on a rock, garriſoned by an officer and ſome ſoldiers, which commands the road; but ſome of the ordnance were honeycombed with ruſt, and others ſunk in the ramparts: in this negligent manner the Turks keep their forts. The place was ſome years ago in a much worſe condition than at preſent; but an Armenian from Conſtantinople, for reaſons to me unknown, obtained liberty to improve the buildings, which he did by rebuilding the wharf already mentioned, and erecting ſome ſtone houſes and magazines on the ſhore, which give the place an appearance from the ſea ſide, much preferable to the miſerable proſpect it formerly afforded. The other houſes in the town are poor huts, chiefly inhabited by Turks and Arabs, together with ſome Greeks and Armenians, whoſe Monks have each an hotel here for the reception of Pilgrims. The country round the town is not very agreeable: the roads are broad and level, but inconvenient

venient from the quantity of looſe ſand which covers them: the handſome plain, which reaches as far as Rama, begins at a ſmall diſtance from the town, near which are ſome pleaſant gardens after the manner of the country, where in particular I found ſome Fig-trees, as beautiful as any I had ſeen in the Levant. Here were likewiſe ſeveral Sycamores, which are ſcarcer as you advance in the country. The hedges were overgrown with different kinds of prickly plants, in which the wild beaſts had their paſſages and habitations, particularly the little Eaſtern Fox Jackal, who is to be found in large numbers in this neighbourhood.

TO JERUSALEM.

THE 5th of April, about noon, I travelled from Jaffa, accompanied by my merchant from Leghorn, and two French Monks. We got from the Monks in Jaffa, whoſe buſineſs it is to accommodate with neceſſaries thoſe who intend to viſit Jeruſalem, miſerable aſſes, and yet worſe ſaddles, together with ten Arabs and two Turkiſh horſemen to conduct us, who received us at the town's end. The whole country from Jaffa to Rama conſiſts of little hills; between theſe are level and handſome vales, which extend in large plains. A part is turned into corn fields, but moſt of it lies waſte. The ground here conſiſts of a looſe reddiſh ſandy mould; and I have never ſeen in any place the ground ſo caſt up by moles as in theſe plains. There was ſcarce a yard's length between each mole hill. This is an advantageous circumſtance for all ſorts of ſelf-ſown wild plants; therefore entire plains were covered with Buphthalmum foliis oblongis dentatis; or Oxeye, with oblong dentated leaves; which made them much yellower than our Swediſh meadows are in the month of June, from the Caltha Paluſtris and Ranunculus, or Marſh-marygold and Crowfoot. In other places the fields were white with a ſort of Matricaria, or Feverfew. In three places, we had fine vales abounding with Olive-trees. Cranes, the inhabitants of uncultivated countries, were here to be found in

in great numbers. At four o'clock we came to Rama, and alighted at the fine convent, which, if we except Jeruſalem, is the beſt in the Holy Land.

In the afternoon of the 7th, the Preſident at the Holy Sepulchre in Jeruſalem went with the greateſt part of the Monks to the church, where the Holy Sepulchre is, to remain there till Eaſter day, after they had firſt made a holy viſit in the morning of the 4th, to the place where the garden Gethſemane had been. About three o'clock in the afternoon, the Monk, who was appointed to wait on me, conducted me to the famous temple where the places were ſhewn, which Chriſt, by his ſufferings, death and burial, has immortalized in memory. Before the door of the temple is a little place, to which one deſcends by a ſtair caſe of ten or twelve ſteps. This ſerves for a market, in which Paternoſters were the chief commodity. The place on which the temple is built, is ſaid to be that which formerly was called Golgotha, or the place of Skulls. The Europeans imagine this is a hill or riſing ground; it is quite the contrary, a vale or deep ground. We now went into the temple, which at its entry had two doors, one beſide the other, but one of them was walled up. Before the entry we found three Turks, a Scherif or Lawyer, a Janiſſary, and a Boſtangi, who were ordered thither by the Regency of the country. The buſineſs of the firſt is to mark down the names of thoſe who go in, for ſake of the payment, which the Turkiſh Regency takes from the Chriſtians who viſit this place, as it belongs to the Turks. The latter ſhould take care and prevent quarrels between Chriſtians of various denominations, who pay their devotions here. The firſt thing I was ſhewn at my entrance, was the ſtone on which Chriſt's body, as they ſay, was laid and anointed

anointed by the women, before it was placed in the grave. It is directly oppoſite the door, and a few ſteps from it, ſurrounded with high iron rails. It is a fine ſlab of white marble, about ſix feet long and three broad. This belongs to the Latins; for each kind of Chriſtians, except Proteſtants, poſſeſs certain holy things. From thence we went into the holy Sepulchre, which is in the midſt of the choir, being the center of the church, and belongs to the Latins.

In the afternoon of the 8th, I went to ſee ſome of the remarkable places in the town. 1. The Bazar, or market place, which is miſerable, and contains few valuable goods. 2. A houſe, in which the mother of the ſons of Zebedee lived, as the Monks report. The Malteſe had it for their dwelling, whilſt they were maſters of Jeruſalem. The Greeks have now turned it into an inn for pilgrims, and have a little chapel there. 3. A church of the Syrians, which is ſaid to have been St. Mark's houſe. They ſhew a ſtone veſſel, in which the Apoſtles are ſaid to have baptized the primitive Chriſtians. 4. The place where Annas's palace formerly ſtood, and where Chriſt was tried, which belongs to the Armenians, who have a little chapel there. Before the houſe ſtands an old Olive-tree, which theſe people have in great veneration: the ſtem of it is covered over with earth, and it has only ſome branches above ground. They ſay that Chriſt was tied to this tree whilſt the trial continued. 5. Another Armenian chapel, ſaid to be built on the place where Chriſt was examined before Caiaphas: this was not far from the other, but without the town gate. In both was a little ſeparate chamber well ornamented, exactly over the place where the affair happened, which was painted

in

in it. In the chapel of Caiaphas, the altar conſiſted of a ſtone eight feet long and five feet high, ſaid to be the ſame which had been laid on Chriſt's grave at his burial, and the women would have taken away, but found it too large. It was now covered with mortar an inch thick, and was of the hard limeſtone, common in Paleſtine. In ſome places they have left it bare, for devout Pilgrims to kiſs: here was likewiſe painted Peter's denial of Chriſt. From thence we went out through one of the town gates, and came immediately on the holy mount Sion, ſo famous in the days of David. It is now a deſart flat and level, ſituated immediately without the ramparts. It is occupied by, and left to the Chriſtians for a burial place, where all denominations of them bury their dead. Hence we could ſee a Turkiſh Moſque, with a handſome cupola, erected over David and Solomon's grave. In this ſame place, they ſay, Chriſt inſtituted the Lord's Supper, and the Holy Ghoſt came upon the Apoſtles. No Chriſtian can approach nearer to this moſt principal of holy places, than Sion, which is at two guns ſhot diſtance. I botanized on the dry and poor Sion, and found ſome common plants there, viz. *Allium pallens, Veronenſe; Betonica officinalis; Biſcutella didyma; Trifolium globoſum, tomentoſum, reſupinatum; Ephedra diſtachia* *.

The 9th in the forenoon, I paid a viſit to the Patriarch of the Armenians, with whom I had been acquainted in Smyrna. He reſided in the convent of this nation, which is the largeſt in Jeruſalem, larger than that of the Latins, and the next to it in riches. It has above 1000 chambers for Pilgrims, beſide thoſe of the Monks. The rich Armenian nation, which is more inclined to devotion, if not

* Two ſorts of Garlick, Betony of the ſhops, Buckler Muſtard, three ſorts of Trefoil, and the Shrubby Horſetail.

ſuperſtition,

ſuperſtition, than any other nation of the Eaſt, hath by pilgrimages put this their ſpiritual dwelling in Jeruſalem into ſo reſpectable a condition. There is not a year paſſes but more than 1000 Pilgrims arrive from Armenia, Perſia, and Turkey, who never leave it without giving conſiderable alms. The chapel which they have here in the convent is the handſomeſt of all the private chapels in Jeruſalem; the whole is adorned with rich hangings, fine paintings, and an innumerable quantity of valuable ſilver lamps, ſome gilt, and almoſt all made by eminent maſters. Going home, I paſſed by David's caſtle, which at this time is the name of a Turkiſh fort, and the only one with which they think themſelves able to defend Jeruſalem. This is almoſt totally deſtroyed, as are all the fortreſſes belonging to the Sultan. On a platform lay a dozen of cannon, which muſt be caſt over again before they can be uſed. This fort lies on a low ground, and is not ſituated ſo as to command the town. It ſerves only to give ſignals by firing ſome cannon on the feſtivals of the Turks. Jeruſalem has amongſt its inhabitants about 20,000 Jews. The Jew women go here with their faces uncovered; this the Turks have ordered, that they may be known from their own women. The greateſt part of the Jews here are poor, as they have no opportunity of traffick ing; for without it they cannot thrive in any part of the world. They have no other income here than what they can get from the Pilgrims of their nation, who come far and wide from all places to pay their reſpects to the ſeat of their forefathers. Their Rabbi has large revenues from his brethren throughout the whole world, of which the Turks draw the greateſt part; for Jews as well as Chriſtians muſt conſtantly bring offerings to their altars, if they will kiſs their holy places in peace.

TO

TO JERICHO.

EASTER day fell this year on the 11th of April, new ſtyle. After divine ſervice, and all the ceremonies were ended at the holy Sepulchre, we went to St. Salvador to dine. At dinner the Superior broke the ſilence, which had laſted during the Lent; and at the ſame time proclaimed, that all who intended to make the journey to Jordan, and the remarkable places adjacent, ſhould be ready to go with the Caravan after dinner. We aſſembled at the time appointed, and found a company of 4000 people, Greeks, Armenians, Coptites, Syrians, and a few Roman Catholics. From the Latin convent were the Superior, the Procurator, and Vicar, with about thirty Monks, the interpreters and Janiſſaries of the convent. The Caravan was led by the Governor of Jeruſalem with 300 ſoldiers, and was accompanied by the Arabian Princes and commanders from the confines of thoſe places through which we were to paſs. The Governor makes a good deal of money by this journey, conſidering the ſhort time and little trouble that is employed in it; for he receives from each of the inhabitants four, and from a Frank ten piaſters. Bethany, famous for the raiſing of Lazarus from the dead, was the firſt remarkable place we came to, about three quarters of a mile from the town.

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We were ſhewn the place where Lazarus's Sepulchre had been; over which was erected a little ſtone hut, and the ruins of an old houſe, but no other ſigns of a town or building, which formerly muſt have been there. After travelling two leagues, we reſted at another old demoliſhed houſe, which was reported to be a remarkable place by the Monks: It would make one ſmile to be ſhewn a place where an affair happened, which perhaps never did happen; for they ſay this was the place where the man fell in amongſt the robbers, and was paſſed by the Prieſt, but taken up by the Samaritan: a parable which Chriſt delivered after his uſual manner; and therefore cannot be aſſigned to any particular ſpot. Not far from this place, is a hill on which the Chriſtians in the time of the Croiſades had a fort. On this road the original ſituation of Judea may be ſeen, which is the ſame as it hath been from time immemorial; though many divines contend, that Judea hath undergone a change, or, according to their manner of ſpeaking, hath been transformed ſince the death of Chriſt. Judea is a country full of hills and vales, and as ſuch it has been deſcribed both in the Old and New Teſtament; where it is always called a hilly land, and is every where famous for its mountains. The hills are all of a moderate height, uneven, and are not of any mathematical figure, like many others, which are either of a conic, hemiſpheric, or ſome other ſuch form. At firſt, and neareſt to Jeruſalem, they conſiſt of a very hard limeſtone, which approaches to the nature of a flint, of a whitiſh colour, or pretty near a pale yellow. They afterwards, and nearer the Dead Sea, conſiſt of a more looſe limeſtone, ſometimes white and ſometimes greyiſh; between which are layers of a reddiſh micaceous ſtone, or *Saxum purum micaceum.*

micaceum. Near Jeruſalem grow different ſorts of plants on theſe hills, eſpecially *Ceratonia*, Carob-tree; *Myrtus*, Myrtle; and *Terebinthus*, Turpentine-tree; but farther towards Jericho, they are bare and barren. The vales, like the hills, are not fruitful, but deſerted and uncultivated, being full of pebbles, and without vegetables; nevertheleſs, the earth conſiſts of a good red mould, and would amply reward the huſbandman's toil. In the beginning they are ſomewhat narrow, but become wider nearer Jordan. Theſe interchanges of hills and vales, make the roads in Judea as dangerous as in any place whatever; and they could not be travelled with any but Arabian horſes, which are uſed to go upon ſuch ſtony roads as ſeem impaſſable, and perform it with great ſagacity. I have had ſuch proofs of this as I ſhould ſcarce believe, if I had not ſeen it myſelf, eſpecially on the journey from Jericho to the Dead Sea: but though theſe creatures are uſed to trot in the hills, they will blunder unleſs they be well governed. This I ſaw by thoſe on which the Monks rid, who were but indifferent riders, and therefore their horſes ſeemed to have forgot the expertneſs and ſafety with which they went when managed by an able horſeman. The ſun had already hid himſelf behind the hills of Stony Arabia, and the moon come from her retreat; when we, at eight o'clock in the evening, arrived at our encampment, which was laid out on the great plain of Jericho, that extends two leagues in length along the Dead Sea. Here we found tents erected for us, which by the care of the Procurator had been brought thither; under which we had a pleaſant and delicious ſupper, and reſted during the darkeſt part of the night. My Herbarium ſerved me for a pillow. I was happy in having this, when the reſt of the company, and the ſuperior himſelf, had nothing

thing to lay on but the bare earth. If our bed was not convenient, our reſt was not long. We aroſe before day-break to go to the mountain where Chriſt faſted and was tempted by the devil: we came thither at ſun-riſe, and began to aſcend before the heat ſhould incommode us. The mountain is high and pointed; and on our left, as we aſcended, was a deep valley, towards which the rock was perpendicularly ſteep. It conſiſts of a looſe white lime-ſtone, mixed with another that is greyiſh and harder. The way up to its higheſt point is dangerous beyond imagination. It is narrow, ſteep, full of rocks and ſtones, which obliged us frequently to creep over them before we could accompliſh our deſign. The difficulty is encreaſed by the valley on one ſide; which, beſide its terrible aſpect, is dangerous in caſe one ſhould ſlip, as in ſuch caſe it would be impoſſible to eſcape death. Near the top of the mountain are the ruins of an old Greek convent, which ſhew how the Monks and Anchorites of the ancient Chriſtians lived, and what places they inhabited, viz. ſuch as really inclined them to lead a lonely, detached, and devout life: therefore deſarts and inacceſſible rocks were choſen by the primitive Chriſtians for their dwellings, where they might offer up their prayers in ſolitude. The former are yet occupied by the Coptite Monks in Egypt, for they have two convents in the deſarts; and with reſpect to the latter, the Greeks preſerve the ancient dwellings of their forefathers in Mount Sinai, Saba, St. Elias, and other places in the Eaſt. I went as far up on this terrible mountain of temptation as prudence would permit, but ventured not to go to the top, whither I ſent my ſervant to bring what natural curioſities he could find, whilſt I gathered what plants and inſects I could find below; of the latter

latter I found a very curious and new Cimex, or bug. I had time enough to view the mountain and adjacent country, when we broke up at nine o'clock, and continued our journey to Jericho, and travelled over a part of its large plain, which was entirely defart and uncultivated, bringing forth a number of the trees that afford the oil of Zacchæus, and ſome Rhamnus call'd Chriſt's Thorn. We came, after a little time, to the fountain of Eliſha, which is the name of a fine ſpring of freſh water, ſituated in a vale, and ſurrounded with divers fine trees, viz. Salix ſafsaf, Loniceræ affinis floribus coccineis; and, amongſt the reſt, ſome Fig-trees, which grew there wild. We continued our journey over a vale of this plain, in which the Arabians had ſown barley for their horſes; and this was the only cultivated ſpot of ground I had ſeen between Jeruſalem and Jericho, a country of a good day's journey in extent. We came towards noon to Jericho, or two ſtones caſt from the place where they ſhew ſome remains in memory of this famous town. At this time there is not the leaſt building, except the walls of an old houſe, which the Monks, who are apt to ſanctify every thing, have called the houſe of Zacchæus, who, as they ſay, climbed up in a Sycamore tree, growing on this road, to ſee Chriſt. But the Chriſtians of the Eaſt ſay that he climbed up in a different kind of tree, which now grows common here, and of whoſe fruit the Arabs expreſs an oil, which the Pilgrims purchaſe under the name of Zacchæus's oil. The Grecian text plainly calls it Sycomorus; which in the Swediſh tranſlation, and by Luther, is erroneouſly called a Mulberry tree. The Sycamore does not grow near this place at preſent, but is to be found in other parts of Judea nearer the ſea; and might have been planted here when the country was in-

habited and cultivated. We returned in the afternoon to our tents; and after dinner I walked out to ſearch for Natural curioſities around Jericho, eſpecially near the rivulet that runs acroſs the plain. The famous Aſclepias gigantea of Judea, and the tree whoſe flowers reſemble a Honeyſuckle, and hath thick leaves, were the moſt remarkable plants I found.

We broke up from Jericho directly after midnight, to go to Jordan. We travelled over the remaining part of the plain of Jericho, and therefore had a good road. We came before day-break to the ſhore of Jordan, three leagues from the Dead Sea. Here maſs was read by ſeven Prieſts. I obſerved the different breadths of Jordan. Here it was about eight paces over, the ſhores perpendicular, ſix feet high, the water deep, muddy, rather warm than cold, and much inferior in goodneſs to the Nile. On the ſhores grew Rhamnus, Vitex Agnus Caſtus, a Willow of which Pilgrims make ſtaffs. We travelled hence to the Dead Sea, accompanied by an Arabian Prince. The plain reached to the ſea, and was three leagues long, level, with ſome ſmall riſing grounds diſperſed in different places; between which were narrow vales, uncultivated and barren. The ſoil is a greyiſh ſandy clay, ſo looſe that our horſes often ſunk up to the knees in it. The whole ſurface of the earth was covered with ſalt, in the ſame manner as in Egypt. The ſoil therefore was Egyptian, and might be as fruitful if it were tilled; and, without doubt, it was ſo in the time of the Iſraelites. The river had thrown up a quantity of Willow at its mouth. The ſhore conſiſted of the ſame clay as the large plain over which we had paſſed. In ſeveral places were perpendicular ſtrata formed of a reddiſh brittle earth; which, without doubt, will in time become ſtate, incloſed in limeſtone, ſuch as

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is to be found in the different parts of Judea neareſt the Dead Sea. The ſtones on the ſhore were all Quartz, of different colours and ſizes. We followed the whole length of the ſea ſhore. Here I found Quartz ſtones in the form of a ſlate, which is one of the rareſt Natural curioſities I got in my travels. If it was burnt, it ſmelt like Bitumen; which proves that it had its origin from it, like all the ſlate of this country. We took another road to our encampment, and followed the foot of that mountain, which at this time divides Arabia Petræa from the Holy Land; and was formerly the boundaries of the Iſraelites who lived on this, and the other ſide of Jordan. A Lichen covered in ſeveral places the clay ground in this large plain, which was ſomewhat ſtrange in an open deſart. There grew in ſeveral places of this deſart, the Tamariſk tree; Reaumuria; a kind of the Arabian Kali, and a labiated flower of Linnæus; claſs of Didynamia; this had a fœtid ſmell, and is called Baſel by the Arabs, which ſignifies a Leek. I found but one ſhrub of the Mimoſa Nilotica, or true Acaſia; which has been brought hither by birds from Arabia, its proper and native country. In a place near the foot of this mountain, is a river that has its ſhores covered with Reed, which does not grow near the Dead Sea. We ſaw on the top of a mountain, the Greek Convent St. Saba, famous in former times; and where, in the firſt ages of Chriſtianity, 4000 Monks were maintained, who lived there in caves. The Greeks continue to make pilgrimages hither, and have Monks ſent hither as a puniſhment for ſome tranſgreſſions. As we continued our journey, I found the Partridge of Arabia, or the Holy Land, which hath never been before deſcribed; and I think it alone worth a journey to the Dead Sea. Theſe birds are undoubtedly the Quails of the Iſraelites.

TO JERUSALEM.

GOOD Friday fell on the 12th of April, new ſtyle. Every one may imagine that it was particularly celebrated in Jeruſalem, as being the place where thoſe things happened, which make this day ſacred to all Chriſtians. The ceremonies at the holy Sepulchre were theſe: 1. We went in the church at three o'clock in the afternoon, when the officium began as uſual; and ended when the Superior fell on his knees before the door of the holy Sepulchre, and ſaid his prayers. 2. At ſix o'clock we went into the little convent, which the Latins have beſide the church, through which they go into the veſtry room. Here we ſupped, which was the miſerableſt meal I ever eat: it conſiſted of a head of lettuce; the deficiency was to be made up with bread and wine; two material articles for the refreſhment and ſuſtenance of man, and which the Monks always had very good. To be more at liberty, which is hard to obtain in a cloiſter, I went with a Jeſuit, who was a Pilgrim, into another chamber, where we were refreſhed with Hebron wine, and excellent bread, baked with oil, that we might ſupport a whole night and day's fatigue in beholding the ceremonies. A Capuchin, who came immediately after to us, made a better ſupper than either of us; in virtue of a Canon uſed by the Monks, which he rehearſed:

" Humidum

"Humidum non rumpit jejunium;" but he added "modice ſumtum." 3. At eight o'clock, the proceſſion began to the moſt remarkable places in the church. Whilſt this was doing, ſeven ſermons were preached in different languages, which was the beſt of any thing that was done. The firſt was preached in the veſtry room, before the proceſſion went out; during which the Monks underwent diſcipline, as they call it, or whipt themſelves in memory of the ſufferings of Chriſt. They had ſermon and diſcipline amongſt themſelves, without any ſpectators. Upon this the proceſſion came out into the church, and halted firſt, where the cloaths of Chriſt had been divided; and here the ſecond ſermon was preached in French, by a Monk from the Low Countries.

We afterwards went to the place of crucifixion, belonging to the Greeks, under which they have their magnificent choir. Here they preached a third ſermon, on the place where Chriſt was nailed to the croſs; and the fourth, not far from thence, where the croſs was ſet down, and where they ſhew the hole which is open, round, of half a ſpan diameter, and lined with ſilver, over which the Greeks have built a fine altar. Here the firſt was preached in French by the ſame Monk, and the other in Italian by a German. We deſcended hence, and came to the ſtone where Chriſt's body was anointed: here was preached a ſermon in Arabian, and at eleven o'clock we finiſhed the proceſſion at the grave, where a ſlow and zealous Spaniard tried our patience.

The 15th, I went to ſee thoſe places in the town which had hitherto eſcaped my notice, and which were thought remarkable. 1. Where the old city formerly ended, which is now in the middle of the new. 2. Where St. Veronica dried the face of Chriſt

with the famous napkin. 3. Where Chriſt's judgment was read, "Jeſus Nazarenus Rex Judæorum," where now ſtands a broken column, erected by St. Helena, in memory of the place. 4. Where Chriſt fell down, tired by the weight of the croſs. 5. The place where Pilate ſhewed Chriſt to the people, and ſaid, "Ecce homo;" where are the ruins of a theatre and an arch pretty high. 6. Where Mary Magdalene obtained the Remiſſion of Sins: here the Turks have a wretched Moſque. 7. The palace of Herod, now the ſtable of a Turk. 8. The Tower, which defended itſelf longeſt again Veſpaſian. 9. The place where one of the gates to Solomon's temple ſtood. 10. The grotto where the Virgin Mary is ſaid to have been born: over this the Turks have a large well-built Moſque, which before was a fine church. Here was a fine court; and in it grew Iris florentina, Jaſminum fruticoſum, Amygdalus and Rhus coriaria. 11. An old ſquare, and formerly-magnificent ciſtern or pool; in which the angel ſtirred the water at Bethesda, that came from Fons Signatus. 12. A gate of the town St. Mary, which was ſhut, like all the others, during the time of pilgrimage. 13. The hoſpital of St. Helena, formerly a magnificent building, now an houſe for the poor, poſſeſſed by the Turks: here were ſeven large copper kettles, which are ſaid to have been here from the firſt foundation, and two were yet ſerviceable. 14. The palace of Pilate, now the ſeat of the Turkiſh Governor, but almoſt ruined. 15. Hence we ſaw the temple of Solomon, which is an octangular well-conditioned Moſque, with a fine court before it. In going out from the court of Pilate's houſe, the place is ſhewn where Sancta Scala ſtood, which is preſerved in Rome as a valuable relique. 16. The priſon of Peter,

Peter, which is yet uſed by the Turks, to impriſon thoſe guilty of great crimes. 17. A Greek chapel, where Abraham intended to offer his ſon Iſaac on the place of Skulls. The holy Sepulchre is in the middle of the church, which is built over the holy places, in the middle point of that choir which belongs to the Latins, and which is the middle part of the church. The chapel round the holy Sepulchre, is quadrangular, conſiſting of two apartments; the exterior can hold twelve people, and the interior ſix. In the interior apartment is a coffin of marble, on one ſide of the wall, over the burial place: over this hang a number of lamps, belonging to all the different ſects. The chapel is ruinous, and cannot be repaired on account of the diſſenſions of the ſects. Directly oppoſite the door of this chapel, the Greeks have their magnificent choir; and over it is the place where Chriſt was fixed to the croſs, belonging to the Greeks, built in a half cylindric form. The large choir adjoins alſo to a gallery, of which the Armenians have a ſhare, conſiſting of a ſpace, containing ſeven columns for their chapel. The Syrians have under this their chapel. The Coptites have theirs behind the chapel of the holy Sepulchre. The veſtry room of the Latins is under their gallery; from which they go into their little convent, where they have conſtantly ten or twelve monks.

On the 16th, I ſaw what I do not eſteem the leaſt curioſity in Jeruſalem. This was the Pharmacopœa of the Latins; which, on account of the rich ſtores of Drugs and Medicines, may ſafely be reckoned one of the moſt valuable in the world. It was amazing to ſee what quantities of the deareſt Drugs their magazine contained. All ſorts of

balſams were to be found here, to the value of ſome thouſand piaſters. Here were ſeveral pounds of the valuable Mumia mineralis from Perſia, which is ſold at three ducats. The Indian and American drugs come all from Spain, and are chiefly given as preſents. Here is prepared the Jeruſalem Balſam, famous in theſe countries, which is a preparation made of all kinds of balſams, and a number of aromaticks diſſolved in ſpirit of wine. Of this they make yearly, in the ſummer ſolſtice, a quantity that coſts 150 ducats at Jeruſalem. It is very uſeful in all freſh external wounds; but too hot to give internally. However, they give it in blood-ſpitting and contuſions, from ten to twelve drops. The whole Pharmacopœa is valued at 100,000 piaſters. The Greeks, Armenians, Syrians and Coptites, who all follow the Julian Calendar, had Eaſter eve on the 17th. At two o'clock in the afternoon, we went to ſee the famous ſacred fire; one of the moſt remarkable rites to be ſeen at any place of divine worſhip. All the Chriſtians of theſe denominations believe, that on Eaſter eve a ſupernatural fire comes up out of the holy Sepulchre, and this they call holy or ſacred. They believe, that their prieſts, by a miracle, call it down from heaven on this day. One prieſt of each ſect goes down into the holy Sepulchre at two o'clock. The Greek prieſt goes into the innermoſt apartment, and the others into another chapel, behind that apartment belonging to the Coptites. They there ſay prayers by themſelves; and to thoſe the common people aſcribe the coming of the fire. In the mean time the Greeks, who are the moſt diſorderly Chriſtians, uſe various inventions in the choir round the Sepulchre; ſuch as the ancients deſcribe to have been uſed at their Bacchanals. Boys dance and ſkip about, repreſenting the death and

reſurrection,

reſurrection, and practice a thouſand other follies of which the heathens would have been aſhamed. This they do, at leaſt ſo they ſay, to warm the earth, that the fire may come up more eaſily. At four o'clock, all the three nations began a proceſſion; and a little while after, a lamp was brought out of the grave, which they believed to have been lighted by the ſacred fire. There was ſuch a fighting with torches and flambeaux, becauſe every one was deſirous of lighting his at the ſacred fire, that it occaſioned a greater and more deteſtable noiſe, than is even heard in a market place or a bear garden. The moſt entertaining ſight was the manner in which the Turks treated the Greeks on their feſtival. About twelve ſtout men poſted themſelves at the entrance of the Sepulchre: ſome had whips, other ſticks, with which they laid on the crouding multitude, without paying any regard to great or ſmall, ſpiritual or temporal: they even ſpared not the Biſhop's gown; for as the Greek Biſhop was carried out on the ſhoulders of his congregation, with the holy lamp in his hand, he received unexpectedly a hard ſtroke with a ſtick over one hand: yet they muſt bear this treatment; and, blind with ſuperſtition, they ſuffer it with pleaſure. If the Turks did not uſe precaution, and baniſh as much as poſſible the diſorder that would enſue, this ſcene would never end without ſome unhappy accident. The Franks or Latins look with diſdain on this ſuperſtition, and thoſe who think rationally do the ſame; but here the ſtupid vulgar muſt be kept in the ſuperſtitious imagination they have long had; beſides, it is certain, that of 1000 Pilgrims who now yearly arrive, not ten would come, were it not for the ſacred fire: to let it go over their faces, and the women over their breaſts; to let ſome of their whiſkers

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and beards be burnt, in order to ſanctify themſelves. Another powerful motive for their pilgrimages is, to waſh themſelves in Jordan, the water of it being no leſs ſanctifying than the former element. It is a matter of conſequence to receive the ſacred fire from the Biſhop firſt; and conſequently it coſts much in a place where holy things are ſo valuable. Some rich merchant, for the moſt part an Armenian or Syrian, as the Greeks are generally poor, offers himſelf for this purpoſe. He goes into the outward apartment, and is the firſt who receives from the Biſhop in his torch, the fire out of the lamp, which he hath lighted at the ſacred fire in the inward room. Three years ago an Armenian from Perſia paid for the firſt fire 30,000 ſequins, a ſum which perhaps never was given for an anſwer from the Delphian Oracle. Theſe revenues are divided between the four Convents to maintain them; it is therefore no wonder that they ſhould be ſollicitous to keep them in force. The Convent St. Salvator in Jeruſalem, belonging to the Latins or Roman Catholics, is the moſt powerful and richeſt. This is poſſeſſed by the Franciſcan Monks of the Obſervation Order; conſiſting of all the different Catholic European nations. Their number is conſiderable, but varies according to the times. They may be always reckoned 100, more or leſs, ſeculars and regulars. They remain there for three years, except the Spaniards, who are permitted to remain ſix. They are governed by a Guardian, Vicar, and a Procurator: the firſt of theſe is always an Italian, and keeps his office ſix years; the ſecond is a Frenchman, and the third a Spaniard. The buſineſs of the latter is the moſt important, as he has the entire management of every thing that relates both to the holy Sepulchre, and

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the Convent; on which account there yearly paſſes through his hands, at leaſt half a million of livres. Theſe are the revenues of the Sepulchre and Convent, of which little remains at the year's end. The revenues ariſe from alms, the greateſt part from Spain and Portugal; from thoſe people who permit the Barbarians to ruin their trade, and plunder their country, without ſupplying one piaſter for their chaſtiſement; but ſend yearly a conſiderable ſum to Jeruſalem, to be devoured by Turks, their inveterate enemies, and by Monks, who are uſeleſs inhabitants in Europe, and unneceſſary at Jeruſalem, where they are of no ſort of advantage to Chriſtianity, unleſs we can believe that their devout kiſſing of ſtones has ſome hidden virtue. France gives a little. A thinking nation by degrees leaves off all abſurd cuſtoms; but the French, ſince the time of Louis the Saint, have ſomething elſe to do beſides making pilgrimages to Jeruſalem. The preſents to the holy Sepulchre from Germany are ſparing. A German Monk told me, that the Canon, "Primum quæ neceſſaria, deinde quæ opus ſunt," prevented works of piety in that country. Alms from the Polanders, though ſuch zealous Catholics, are quite out of the queſtion, and few Pilgrims come from that country.

On the 18th, when I took leave of the Armenian Patriarch, he ordered me to be conducted into his church of St. James, which is in his Convent, to ſee its ornaments. They are well worth ſeeing, being, paſt all doubt, the richeſt and moſt valuable that any church in the Eaſt can boaſt of, and perhaps equal to the ornaments of the largeſt and richeſt Chriſtian churches in Europe. They conſiſt of Palls, Biſhops Mitres, Surplices, Chalices, Staffs, Oſtenſoria, &c. Some of pure gold, the others

others of ſilver gilt, and all enriched with precious ſtones. The Prieſt's garments are all made of the moſt magnificent ſtuffs from India, and a great part of them adorned with precious ſtones. The lamps in the church are all of ſilver, well wrought, and hung in fine order, being worth a conſiderable ſum. All theſe ornaments were this day put on a large table in the choir, in order to their being exhibited to the public on St. James's day. The ornaments of the Latins are magnificent, and perhaps made in a better taſte; but they themſelves own that the Armenian are richer. The Greeks in this reſpect are not to be compared with either of them.

WITHOUT the town I ſaw, 1. The Sepulchres of the Kings, cut in a limeſtone mountain; but they are not to be compared to thoſe of Alexandria. The doors were of a harder limeſtone, and turned upon two hinges in the nature of axles. 2. The cave of Jeremiah, where he wrote his book of Lamentations. 3. The priſon of Jeremiah, which is a ditch full of water: here ſtood the coffin of an ancient King, out of which the Turks water their horſes. 4. St. Stephen's gate, and beſide it the place where this Martyr was ſtoned, which is a little remarkable rock. 5. St. Mary's Sepulchre, over which is erected an handſome church, but without ornaments. Before it is a fine court, in which grew a Bird Cherry tree, or Cherry Laurel (Padus) three fathoms round. You deſcend to the church, by a ſtair-caſe five fathoms broad, containing forty-ſix ſteps. I ſaw a ſanctuary belonging to the Latins, in which is dug a coffin of marble; and the graves of St. Ann and St. Joachim on one ſide of the ſtair-caſe, and St. Joſeph's on the other. 6. The cave where Chriſt ſweated blood, cut out in the mountain, with ſome thick

thick columns to ſupport it. Gethſemane, a place where Chriſt exhorted his Apoſtles. 7. Gethſemane, at the foot of the mountain, a handſome little ſpot, with ſix old olive-trees, belonging to the Latins, who have them guarded by a Turk. 8. The ſpot where Chriſt was taken, a corner between two walls. 9. The place where the diſciples ſlept, when Chriſt was taken, not far from thence. 10. The place where Thomas received the girdle of St. Mary, when ſhe aſcended into heaven. 11. A narrow road up to the mountain of Olives, full of flint ſtones; on the top of which is a chapel on the ſpot whence Chriſt aſcended into heaven. This chapel is round, with a cupola, has no ornaments, but a fine yard ſurrounded with a wall. 12. Near this laſt is the place where the angel appeared to Mary, and foretold her death. 13. A cave where St. Placida lived thirty-ſeven years on bread and water. The Turks have here a houſe for prayers, which no Chriſtian dare enter. 14. From a place on the other ſide of the mountain, we ſaw the Dead Sea and Jordan. 15. I ſaw the place where the diſciples queſtioned Chriſt about the laſt judgment. 16. Where Chriſt taught the diſciples the Lord's prayer: here was a ruined column. 17. A little cave, wherein it is ſaid the apoſtles compoſed the confeſſion of faith. 18. The Sepulchres of the prophets, nearer the foot of the mountain. 19. Jehoſaphat's Vale with his Sepulchre. 20. Beſide it the grave of Abſalom; a ſmall building, with a conic ſteeple. In this vale the Jews had one of their burial places. 21. Lower down in the vale, the place where Chriſt fell, when he was taken. 22. On the decline of a hill above the vale, a cave, wherein the diſciples hid themſelves when Chriſt was taken, near which were two columns. 23. The Sepulchre of Zachary

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the ſon of Barach, cut in the mountain. 24. The Virgin Mary's well, which yet hath water, but it is unpleaſant. 25. Hence was ſeen on the top of the mountain, on the left hand, the remains of Solomon's town Silvia, where he kept his 300 concubines. The houſes are now inhabited by indigent peaſants. 26. An old pool, wherein it is ſaid the blind man waſhed himſelf. 27. The tree where Iſaiah was ſawed aſunder. (Morus alba) a white Mulberry tree, ſtood here in bloſſom. It is a fable of the Monks, that this bears no fruit. 28. The Well of Nehemiah, where he kept the ſacred fire. 29. I likewiſe ſaw the grotto on a riſing ground, where the ſeven apoſtles lay hid. 30. Paſſed by Porta Aurea, which was walled up, and returned over Mount Sion.

TO BETHLEHEM.

I WAS determined to ſee Bethlehem, and therefore received from the Governor an officer, and from the Procurator a Monk, to conduct me: with theſe I ſet out from Jeruſalem the 19th in the morning. The country was at firſt pretty level, and the earth till'd and ſown with corn; beſides which, ſome plantations of tobacco preſented themſelves to our view. When we had reached half way, I was ſhewn the place where, it is ſaid, Elias ſlept, when the angel revealed himſelf to him. It was an oblong pit in a rock, the length of a man, ſhaded by an olive-tree. I know not whether the prophet found this rock cut out in the manner it now is, or whether the people of theſe latter ages have cut out this kind of a bed, to give the ſtory a better appearance of truth: but whatever it be, the place was very convenient to ſleep in. The Greeks have on the left hand, near this place, an old Convent, bearing the name of the prophet Elias, which they frequently viſit; but the Latins do not. Directly beſide it they ſhew a grave, ſaid to be Rachel's: this is an ancient ſtructure, large and well built, with a dome over it. The other half of the way, the country was ſtony and uncultivated, and produced little elſe beſides ſome olive-trees; and the beſt of theſe were deſtroyed ſome years ago, in a tumult

the Bethlehemites had amongſt themſelves. After a journey of two hours, we came to Bethlehem at nine o'clock: this is a large village, ſituated on a high ground, the houſes ruined, and the inhabitants lawleſs; partly Chriſtian Catholics, partly Mahometans, and all Arabian peaſants. I went to take my lodging in the Latin Convent, which is large, well built, ſurrounded with ſtrong walls, ſituated below the village on the left hand. In this Convent are conſtantly ten or twelve Monks. I was here very well received, and entertained by the Superior, a Monk from Dunkirk, who had been chaplain in the French army when it took Bergen op Zoom; and by the organiſt, a Monk from Thuringia, eighty years old, ſound and healthy, who had known and ſpoken to the preſent Archbiſhop of Sweden, Doctor Henry Benzelius, when he was at Bethlehem. I employed the forenoon in beholding that which made this obſcure place famous throughout the whole Chriſtian world; I mean the place which is here ſhewn, and ſaid to be that where Chriſt was born and laid in the manger. We deſcended ſome ſteps under ground, to come into the cave where theſe two places are ſhewn, viz. on the left hand the place where the infant was born, and on the right where he was laid in the manger. Over both are erected ſmall altars, on which lamps are kept conſtantly burning. Over the cave is erected a very fine church, of a particular architecture; after which, they ſay, St. Paul's church in Rome is built. The cave is under the choir. Without this church is another, through which one can likewiſe go into the Convent: this church is large, well built, with two rows of fine marble columns. Here they alſo ſhew the room, where St. Jerom is ſaid to have kept his ſchool and chapel. The Latins are the

the ſole poſſeſſors of theſe holy places in Bethlehem; nor can the Greeks, though they have a little Convent here, or other ſects, viſit them, without their permiſſion. In the afternoon, we went to ſee ſome remarkable places on the other ſide of Bethlehem, where ſome monuments were ſhewn, which, they ſaid, were erected at the time in which the Jews were in their ſplendour. We then followed the foot of a mountain, which lay on the right hand. Another hill extended itſelf towards the left ſide: between theſe was a vale, in which it is ſuppoſed Solomon had one of his gardens (Hortus Solomonis); and according to the relation, this ſhould have been his private garden, of which he ſpeaks in chap. iv. 12. of his Canticles. The place will well admit that Solomon might have formed a garden here, though it is not by nature an agreeable ſituation, being in a bottom; but perhaps this great Prince might chuſe to improve nature by art, as many other potentates have done. What ſeems moſt to have contributed to adorn this place, is the aquæduct from the well, of which I ſhall ſpeedily make mention. It was carried by this place to Bethlehem, and therefore could well have ſerved to have watered a garden on the way. In one place of the vale, ſome ruins of ancient buildings are to be ſeen. After two hours travelling, we came to the ſpring of water which is ſhewn under the name of Soloſhon's Sealed Well. This is a fountain, which flows up out of the earth in a cave, cut in a mountain. The cave conſiſts of ſeveral apartments, all cut out and worked according to the rules of art. A little below this fountain, and nearer Bethlehem, are the three ſquare reſervoirs, one after the other; which, by means of a ſubterraneous aquæduct, receive the water from the fountain. Whence, in the days of

Solomon, an aquæduct is alſo ſuppoſed to have gone to Jeruſalem, conveying the water to the city, and to the ciſterns in the temple. The water is yet conveyed from hence to Bethlehem, and might with eaſe be conveyed to Jeruſalem, if the Bethlehemites, ſworn enemies of the Hieroſolymites, would permit it. The water of this fountain is wholeſome, and not of the coldeſt kind. Not far from the fountain is an old caſtle, without doubt founded in the time of the Croiſades, and yet in a tolerable repair, but unoccupied. On our return to Bethlehem, I was ſhewn a mountain of a conic figure a great way on the right-hand of us, which the inhabitants to this day call the Frank's mountain, in memory of the Croiſades; when the Chriſtians left marks of their proweſs in the very heart of the country. We travelled by Bethlehem; and a little on the other ſide, came to the place where the angel appeared to the ſhepherds: there is a cave into which thoſe deſcend who are inclined to ſay their prayers. Whilſt my companions were doing this, I had an opportunity of viewing a kind of a Plough; here uſed to turn up the earth, on which I ſaw ſomething which I had never ſeen in any other place, viz. They fix a reed along the Plough-handle to the ſhare; at the upper end of the reed is fixed a leather funnel. The workman, by this invention, waters the earth at the ſame time he is ploughing it. Under his left arm comes a pipe from a leather bag, filled with water, which hangs on his ſhoulders: out of this he lets the water run into the funnel, which through the reed waters the ground as he is ploughing; a compendious method of watering the earth in dry weather. I lay this night in Bethlehem, and next morning, after I had botanized in this neighbourhood, returned to Jeruſalem. A diſeaſe had

had got amongſt the Monks in Bethlehem, which would have been ſtrange to me, if I had not made myſelf acquainted with it in the North. The Scurvy, which I had never ſeen in Egypt, or the Levant, had taken root in the Convent. The Monks, who were conſtantly ſhut up within their walls, for fear of the Arabs, were obliged to eat ſalt fiſh on their faſt days, being at a diſtance from the ſea, and thus brought this ſickneſs upon themſelves. They were not ignorant of the virtues of Cochlearia (Scurvy Graſs) which is the greateſt remedy, in this diſeaſe, of any Art hath yet diſcovered; but it was not to be found. I therefore adviſed them to try another plant of the ſame tribe, which has been found of ſervice in that diſtemper; this was the Naſturtium aquaticum (Water Creſſes) which I ſaw growing in great quantities, in the moiſt places, near the wells of Solomon. I deſired the Monks afflicted with the Scurvy, to preſs out the juice of this plant, and drink it with milk, which they did, and found themſelves relieved by it, as I was afterwards informed in Cyprus. Bethlehem is by legacy left to Mecca, and therefore is not under the Governor of Jeruſalem's command; but is under him who governs Jaffa, which likewiſe belongs to Mecca. This certainly contributes much to the licentious life the Bethlehemites lead, and which hath riſen to a height, ſcarce to be equalled by any nation. They are almoſt in conſtant quarrels with the Hieroſolymites, or with the inhabitants of Hebron, or ſome other of the neighbouring villages; and their differences are ſeldom adjuſted without the effuſion of blood, which ſometimes is conſiderable. Five or ſix years ago, the inhabitants of Bethlehem and Hebron carried on ſuch a war, as deſtroyed the greateſt part of the beſt inhabitants of both villages; and the neighbourhood of Beth-

lehem was entirely laid waſte, its Olive-trees cut down, and the ſtumps of them yet ſhewn in woeful remembrance of thoſe diſſenſions. The Bethlehemites ſcarce ever go to Jeruſalem, at leaſt they take care not to come within its gates, at a time they are at difference with the Regency or inhabitants of it; for theſe laſt would ſoon find means to revenge themſelves of an enemy within their walls: and on the contrary, thoſe of Jeruſalem muſt take heed not to venture too far out into the fields, towards the ſide of Bethlehem, in unpeaceable times; eſpecially as, on ſuch occaſions, to be an inhabitant of Jeruſalem, is ſufficient to make a perſon unhappy, who hath not at all deſerved it. Theſe people have likewiſe conſtant diſſenſions amongſt themſelves, not for the ſake of religion, which in other places is the ſource of many evils. The Bethlehemites have not narrow conſciences in this matter. Here live Chriſtians and Mahometans, one with the other, without ever quarrelling for the ſake of religion; but they have other reaſons for quarrelling: for example, their right to provide Pilgrims with horſes; to take caſſar from the travellers, of which one party is in poſſeſſion, and the other would willingly be ſo. Beſides this, the Bethlehemites, like all other inhabitants of Palæſtine, both Chriſtians and Mahometans, are divided into two parties, which are called the white and red enſigns, and who only ſtudy to ſuppreſs one another. The Turks take advantage of this; and with a handful of men keep in ſubjection a country, whoſe inhabitants are at variance, which would coſt them much trouble if they were united. But none ſuffer more from theſe wicked Bethlehemites, than the Monks, their neighbours. Theſe would be happy, if they were ſafe by being ſhut up within the walls of their Convent; but

but they every day apprehend being attacked in their own chambers, by theſe robbers. They ſurpriſe the Monks, either to obtain proviſions, which like moſt other robbers they want continually, or attack and force them to buy a quantity of Paternoſters, models of the grave of Chriſt, croſſes and other wares of this kind, which is the only employ of all the inhabitants of this village. Of theſe they have ſo large a ſtock in Jeruſalem, that the Procurator told me, he had to the value of 15,000 piaſters of reliques in the magazine of the Convent; a ſum which one would ſcarcely believe could be expended in ſuch things. An incredible quantity of them goes yearly to all the Roman Catholic countries in Europe, but moſt to Spain and Portugal. Great part is bought by the Turks, who come yearly for theſe commodities. A number is yearly ſent by the Monks in Jeruſalem, to be given as preſents to the patrons of their order; and theſe are beſt paid for by other preſents they receive in return. No Pilgrim goes away, without carrying with him a ſtore of theſe wares; and therefore the making of theſe holy things is a conſtant and certain employ for the inhabitants of Jeruſalem and Bethlehem, with which they may drive on a monopoly as laſting as the Dutch do, with Nutmeg and Cinnamon. The dexterity and art with which they make theſe things, eſpecially the Paternoſters, and a Bull from the Pope, which grants indulgencies to thoſe who have Paternoſters brought from theſe holy places, are circumſtances which add to their credit. On my return to Jeruſalem, I was ſhewn the place where the angel took the Prophet Habakuk, and carried him to Babylon, and another place, with ſome ruins of a building, which my guide told me was the houſe in which the Patriarch

Jacob dwelt. If the palace of this Patriarch was like thoſe moſt uſed to this day in Palæſtine; namely, a tent made of a coarſe rugg; theſe ruins do not deſerve the honour of his name.

THE 21ſt, in the afternoon, I ſet out from Jeruſalem, in company with a number of Monks; and had terrible roads for four leagues from the city. The Convent of St. Jeremiah was quitted and deſtroyed, after the Monks had long ago been murdered there. Here we paid caſſar. We had now another view of the Mediterranean Sea, from the mountains of Judea. This was a very hard day's journey, and which ſcarcely afforded us a drop of water to cool our throats. In the evening we came to Rama.

THE 22d, we ſaw St. George's church in Rama; which is an ancient magnificent building under ground, with well-conditioned columns, covered with a dark green Mucor, and well ſituated in a handſome place. The church of forty martyrs had likewiſe been a fine building under ground in its time, but was now ruined. They further ſhewed us the remains of a Benedictine Convent, which was now turned into a Moſque. Its magnificent ſteeple was yet preſerved, from which all Judea might be ſeen. The Turks ſay, that theſe forty martyrs were forty robbers, who were puniſhed with death, and regard them as ſaints in their religion, as well as the Papiſts do in theirs; wherefore they, at this time, began the pilgrimage, which they make every year to this place, in memory of their robbers.

THE 24th, I ſet out early from Rama; and after three hours returned to Jaffa, over the fine and fruitful plains which are between theſe two towns. Rama is a ſmall, but pretty handſome town, extremely well ſituated on a fruitful plain, which affords wine, cotton, and corn. Tho' it be an inland

land town, they carry on a good trade. Here is a French conſul to three merchants houſes, who buy cotton, both raw and ſpun, aſhes, and large quantities of ſoap. Rama is now chiefly noted for being the reſidence of the Turkiſh commander, who, under the title of Bey, governs Jeruſalem, Gaza, and Rama, and to whom all Chriſtians, as well as the ſubjects of the Turkiſh emperor, who go to and from Jeruſalem, muſt pay a duty of ſome piaſters, which makes a fine revenue. The Franks alone are exempted from this.

The 30th, in the forenoon, I came to the Town of Acra, after a voyage of twenty-ſix hours from Jaffa. We went with the little boat, which brought us over, into the harbour, which is a gulf between the mountain Carmel and the mountain of Galilea, at the foot of which Acra is ſituated, cloſe by the entrance of the gulf. Here lay three French merchant ſhips, which is the only nation that continues to trade to this port, and fetch its goods, of which the greateſt part conſiſts in raw cotton, which ſome years amounts to ten thouſand bales, each bale of a cantar of one hundred rottoli of the country. I took lodgings at the convent of the French monks, which is the only European houſe in this town, and depends, as all others in Syria and Egypt do, on the Spaniards in Jeruſalem; I was here treated to my entire ſatisfaction. The board and lodging in the other convents of Syria and Paleſtine are preferable to thoſe of Jeruſalem. In the afternoon I paid a viſit to the French vice-conſul, who is here for the ſake of five merchants, who carry on a trade to Marſeilles. Towards evening I went about the town, to ſee the moſt remarkable things here: I mean the work which a common Arab, who hath lately uſurped the government of Galilee, ordered to be made round the

town, conſiſting of a wall four fathoms high, furniſhed with two ſtrong gates; he began a baſtion at one corner without the wall, and a palace within. This work, compleated by a rebel in ſix months, the Turkiſh emperor would not be able to perform in any place of Syria, of which he is lord, within ſome hundred years. Since the knights of Malta became maſters of Acra, nobody ever thought of fortifying the place, tho' it is the key of Galilee. This Arab made uſe of the remains of their ruin'd palace and caſtle, and dug up the ſubterrancous ruins of old Ptolemais for the continuation of his work; and, according to the common report, ſome of the buried treaſures he found were of uſe to him in accompliſhing his deſign. A broken granite column, of the thickneſs of the Egyptian, was ſhewn me, which had been dug up out of the ruins. Thus was this ſtone ſo highly valued by the ancients as to have been formerly carried as far as Syria to adorn their ſplendid buildings. Over one of the new city gates, which leads to Nazareth, the Arab had ordered two lions to be cut in ſtone, which are very bad, being done by a Mahometan, who, by his religion, is forbid to ſuffer images; but the Turks of this age are not ſo ſcrupulous in the leſs material points of their religion, as their anceſtors. In returning to our lodgings, we went into the ſubterraneous vaults of the convent of St. Clara, poſſeſſed by the Franciſcan monks before the Turks took it, and is ſaid to have been founded by a lady, who, to avoid her obſtinate lovers, had the courage to cut off her noſe, and live in ſolitude with a mangled face, rather than pleaſe herſelf and others with ſuch an one as nature had given her.

The 2d of May, I travelled from Acra to Nazareth. Without the town, on the right hand, we met

met with the remains of a town formerly built here. Round theſe the fields were in tillage, from whence they were carrying home the barley, which in this country ripens about this time. To theſe ruins belong the large mounts that are ſeen here, over-grown with graſs, which are ſaid to be artificially made, for the better building the town. We afterwards came to a field, about three miles wide, which bears every year a quantity of good cotton, and had now been lately ſown, as this was the proper time. We travelled by a village called Rama, inhabited by Chriſtians. On the other ſide of it the country conſiſted of ſmall hills, or rather riſing grounds, covered with plants, and fine vales between them. At the end of this field, the country round us conſiſted of the fineſt groves of the eaſtern Oak (Quercus coccifera) whoſe fly, called Tenthredo, had made its hard gaul, in which lay its caterpillar, with others dried up, which the inſects had already quitted. The country here was like our Eaſt Gothia. From theſe groves we came into the fine plains of Zebulon, above three miles long and three-quarters broad, yet quite uninhabited, but not uncultivated, as the greateſt part of it is planted with cotton. We travelled directly acroſs it, and on entering it we met with one of the wells of the Iſraelites, deſtroyed, and at the end a fine grove of Oak, in which were alſo ſome Beech trees (Fagus ſylvatica); here we found ſmall hills and vales, which we followed to Safuri, a village inhabited by Greeks. In this place the monks, who were with me, alighted, to honour the ruins of an old deſtroyed church, which is ſaid to have been built in memory of the mother of St. Anne and St. Mary, who are reported to have dwelt here. The inhabitants breed a great number of bees, to their conſiderable advantage, and with little

little trouble. They make their bee-hives of clay, four feet long, and half a foot diameter, as in Egypt: They lay ten or twelve of them on one-another on the bare ground, without any thing under them. Over every ten they build a little roof, which makes their bee-hives exactly reſemble the dog-kennels of our peaſants. They wall up the opening of thoſe in which the bees are at work, and leave only a little hole for them to go in and out. In the empty hives, the opening is not ſhut. The dwellings of the people were miſerable huts, made of clay walls, in which they lay on the bare ground; they have a little entrance on the earth, and no windows, or other openings, except a hole for the ſmoak to go out. A little diſtance from this village, we came to a ſoil quite different, being hilly and full of hard lime ſtones, ſuch as we met with in Judea, of which this is a continuation under the ſame meridian thro' ſeveral countries, which is ſomewhat remarkable. The ſame plants are ſeen here as in Judea, which before were not very common, and ſome ſcarce to be ſeen, as Kali fruticoſum. We came to Nazareth at three o'clock in the afternoon, after having made an agreeable journey, in a country where there are good roads and one may travel in ſafety.

As ſoon as we were come to Nazareth in the evening of the 2d, we went to ſee its remarkable places. Theſe are, a handſome church in the convent over the ſanctuary of this place, where the angel announced the Virgin Mary's pregnancy; a ſtone in the village without the convent, which the monks ſaid was the table of Chriſt, at which he eat ſeveral times with his diſciples. This is large, ſticks faſt in the ground, and its upper ſurface declines: it is made of the hard lime-ſtone common

common in Judea. This ſtone is ſaid to have been formerly covered with iron plates, the marks of which are yet to be ſeen. We went from thence to a little church, which they ſay ſtands in the place where formerly a ſynagogue ſtood, in which Chriſt frequently preached when he was in Nazareth. It once belonged to the Greeks, but was taken from them by the Arabians, who intended to convert it into a moſque: they ſold it however to the Latins for a certain ſum of money, and it is now in their poſſeſſion. This is a late tranſaction; ſo that they have not yet had time to embelliſh it, but intend ſoon doing it. We next were ſhewn the place where the houſe of Joſeph, the foſter-father of Chriſt, hath ſtood, on which now ſtand the remains of an Arabian hut. The place itſelf is poſſeſſed by Arabians, who have good houſes there. Below the village, and near the road to Acra, is a good well belonging to the village, where the monks ſay Ave-Maria, for ſeven years indulgence, as the Holy Mother is ſaid to have fetched her water here. We went from thence to a fine large cave, made by nature in a hard lime-ſtone mountain, which is a fine natural curioſity, but is not holy. Nazareth is at this time a large village, ſituated in a vale, with ſtone houſes in the manner of the country, ſtrong and well built, but far from elegant. This village can raiſe 100 fighting men, in caſe any troubles ariſe between the Galileans and Samaritans, which frequently happens. The inhabitants conſiſt of Arabians and Chriſtians, the greateſt part papiſts, and ſome few Greeks, who have only one prieſt. The convent of the Franciſcans is large, ſurrounded with ſtrong walls, is rich, and hath conſtantly from fifteen to twenty-two monks, which have more privilege here than in any other place in the Holy Land,

Land, or perhaps in the Eaſt. They farm, from the Baſhaw of Seyde, Nazareth, and two other villages in Galilee, for 4000 piaſtres per annum. For this they are at liberty to tax the inhabitants of the villages, and puniſh the wicked. In a word, to govern both Arabians and Chriſtians as they think proper; for which purpoſe they have an Arabian officer of the village under them, who governs by their direction.

We travelled from Nazareth to Mount Tabor: it is a fine country, and conſiſts of foreſts, through which we could ſee Samaria on our right upon a hill, a little on this ſide of Mount Tabor. Below this hill is the road that leads from Egypt to Damaſcus and Conſtantinople, which is large, broad, and fine. After travelling two hours we began to aſcend Tabor, cooled by its agreeable dew, and refreſhed by the milk of its fine herds of goats. It was a league up to the top, ſtony and difficult; but we did not however diſmount. On the top of it was a fine plain, the ſides of it rocky: between theſe rocks are the remains of a church and building, erected in former times by the Chriſtians, where pilgrims pay their devotion. We could hence ſee the beauty of Galilee and Samaria. We deſcended the hill after remaining there ſix hours, when I had botanized there. The hill is round, hath no precipices, is about four leagues in circumference, beautiful and fruitful. On leaving the mount we came to a little plain, at the end of which was a Chan with a market-place, where the Arabs ſold and bought horſes, aſſes, camels, oxen, ſheep, goats, &c. Here began the plain of Eſdralon, and extended three miles to a village. At the entrance of it we could plainly ſee Tabor and Hermon. On this extenſive plain, but little of which is cultivated, the

Arabs

Arabs ſometimes fight their battles; and the preſent rebel Daker ſtood for ſeveral months the Baſhaw of Seide. I met here an Arabian huntſman with a falcon and fine dogs. The Arabs are great proficients in what relates to hunting. On leaving Eſdralon, we came to almoſt naked hills and dales, having only ſhrubs of Chriſt's thorn on them. With this plain began the ſingular ſtone, of which the Tiberian mountains conſiſt. We had much trouble with our horſes in this plain, being tormented by flies and heat. We refreſhed ourſelves in the ſhade of a Fig-tree, under which was a well, where a ſhepherd and his herd had their rendezvous, but without either houſe or hut. Here I beheld the oxen and cows of Galilee, which conſtitute a remarkable part of this country's riches. They are all of a very ſmall ſize, which ſhews that the climate does not occaſion any difference in the growth of thoſe animals; mountainous countries and low lands ſooner occaſion a difference in ſize; in the former the black cattle are leſs than in Galilee, and in the latter larger, as in Scania and Egypt. The ſame proſpect of hills and plains continued till we came to Tiberias, where we arrived towards evening before ſun-ſet. We went immediately, without alighting from our horſes, to the hot baths in this town, where I tarried long enough to deſcribe the water, its ſediment, and the places that were adjacent. We took our night's lodging in an old church built over the place, where Peter received the important keys, which his ſucceſſor aſſerts are in his poſſeſſion: we eat, drank, and ſlept in this holy place, which now has ſcarcely a roof, and ſerves the Arabians only for a ſtable. We afterwards went out to the ſhore of the ſea Tiberias, and had ſome fiſh brought us by the fiſhermen. I thought it remarkable, that the

the ſame kind of fiſh ſhould here be met with as in the Nile, Charmuth, Silurus, Bœnni, Mullil, and Sparus Galilæus. The water in this river is ſweet, but not very cold, though wholeſome.

TIBERIAS is a little town, half of it inhabited by Arabs, who are the maſters, and the other half by Jews, who pay taxes to the former. The Chriſtians have no liberty here; and if there are ſome few, they are not known to be ſuch. The town has lately been fortified by the frequently-mentioned Scheck Daker, who was born here, and reigns alſo ſupreme lord. He has ordered the town to be ſurrounded with a wall, and built a caſtle on a hill without the town. He had, however, no more than ſix ſmall iron cannon in this work of defence; but he uſed another method, more antient than cannons for defending forts. He ordered looſe ſtones to be laid on the top of the wall four feet high, which, in caſe of a ſiege, might be rolled down and cruſh the beſiegers. Since he has fortified the town, it has been once beſieged by the Baſhaw of Seide, the marks of which are yet to be ſeen in the wall, but it was not taken.

THE 4th early we left Tiberias, and ſaw on the right Bethulis or Saphet, whither the Jews go out of devotion to ſpend their vacant time. We afterwards followed the broad ridge of a hill which had dales on each ſide. On the right hand ſide, about a league from Tiberias, the place was ſhewn where Chriſt gave food to 4000 men; on which lay a heap of ſtones in memory of it. Farther on we ſaw the mountain or hill where Chriſt preached his ſermon: it is high, ſtony, and rugged. At the foot of the mountain the Arabians had an encampment; to theſe I went to ſee the manner of living of theſe uncivilized people. Their women are hideous; half

their

their faces are bare; they are dreſſed like the men, and have their under lip painted blew. They made butter in a leather bag, hung on three poles erected for the purpoſe, in the form of a cone, and drawn to and fro by two women. We were next ſhewn the place where the diſciples plucked the ears of corn; here was alſo a heap of ſtones. We now met with limeſtone and Olive-trees, which are not to be ſeen farther in the country of Galilee.

CANA in Galilee is a little village, inhabited by Roman Catholic Greeks: the church over the place where Chriſt changed water into wine has nothing left but the walls, being without a roof. The veſtry room is inhabited by peaſants. In the church of the village they ſhew a ſtone veſſel, three feet in diameter, and half a foot in height, which they ſay is one of the jars filled with water, that was changed into wine, and a ſkull, which they revere for that of St. Athanaſius.

THE 5th, in the morning, we went out to ſee the hill, from which the inhabitants of Nazareth were for throwing down Chriſt when he preached to them. This is a high ſtony mountain, ſituated ſome gun-ſhots from Nazareth; conſiſting of the limeſtone common here, and full of fine plants. On its top, towards the ſouth, is a ſteep rock, which is ſaid to be the ſpot for which the hill is famous: it is terrible to behold, and proper enough to take away the life of a perſon thrown from it. Jaffa is a village comprehended in the number of thoſe the monks rent; thither we went in the afternoon. The monks make devout journies hither in reverence to the place, where they ſay Zebedee lived: they ſhew it in a garden full of pomegranates and Fig-trees, which the monks have planted here; and it was the only one I ſaw in Galilee, being agreeable

able enough on account of its pleaſant ſituation and fine young trees. We were ſhewn ſome ſtones in a place in this garden, which they ſay diſtinguiſhed the ſpot where the houſe of Zebedee ſtood. But what I found moſt remarkable at this village, was the great quantity of Mandrakes, which grew in a vale below it. I had not the pleaſure to ſee this plant in bloſſom; the fruit now hanging ripe to the ſtem, which lay withered on the ground; but I got ſeveral roots, which I found it difficult to procure entire, as the inhabitants had no ſpades, but a kind of hoe or ground ax; with this they cut up the earth, and hurt the root, which in ſome plants deſcended ſix and eight feet under ground. From the ſeaſon in which this Mandrake bloſſoms and ripens fruit, one might form a conjecture that it was Rachel's *Dudaim*. Theſe were brought her in the wheat harveſt, which in Galilee is in the month of May about this time; and the Mandrake was now in fruit. This plant grows in all parts of Galilee; but I never ſaw or heard any thing of it in Judea. The Arabs in this village call it by a name, which ſignifies in their language the Devil's Victuals. I likewiſe found in the Olive-trees here a Cameleon, which I carried alive with me to Acra, aud learned, as I carried him in the eaſieſt manner, to make him change from black to a ſpeckled or yellow colour: the method conſiſted in covering or rolling him up in a cloth, and as ſoon as he then was taken out, he was quite changed.

I left Acra early in the morning of the 14th, having reſted there for ſeveral days after my return from Galilee. I took the road to Seide, accompanied only by one horſeman. There is no occaſion for more company in Syria, where the roads are as ſafe

ſafe as in any Chriſtian country, eſpecially for a Frank. We followed the ſea ſhore, and for the firſt two leagues had good roads, and a fine country, producing the common plants, and Salix (*Safsaf*) which I had not ſeen before, with an incredible quantity of Wormwood. We reſted at a rivulet under a fig-tree, the leaves of which were covered with the little white Moth, called Phalæna gregaria. Here began the terrible mountains, over which we travelled for ſeveral hours, ſometimes on foot, at other times on horſeback. Theſe ſhoot forth three great points into the ſea, one of which is by the ſeamen called Cape Blanc from the white lime-ſtone, of which all theſe mountains conſiſt. On this is an old caſtle, fallen to ruin ſince the Malteſe left this country: there are ſeveral of them to be ſeen on this coaſt. On the other ſide of this mountain, the road was exceedingly bad, but pleaſant on account of the many plants which grew here. Having paſſed the firſt hills, we got a fine road along the ſea ſhore. I was now very near the ſea, and could not refrain from going on the ſhore to look for natural curioſities; but the terrible heat which ſtruck me, occaſioned by the redoubled force of the ſun-beams near the ſea, made my ſtay very ſhort. This was the moſt dangerous place I had been in for a long time. If I had not ſoon drawn near the mountain into the ſhade, I ſhould have paid dear for my curioſity; for my head began to ſwim, and my legs failed me, when I reſted myſelf comfortably under a Bay tree (Laurus) which I obſerved to grow here, and not in Galilee and Judea. In one place of this level road we came to a ſpring of water, where we paid caſſar; and in another I ſaw ſome few ruins of Scanderette, one of Alexander's magnificent cities: it was entirely deſtroyed, and even the

place uninhabited. A Rubus (bramble) grew in the ruins, which I had not ſeen before. The hills commenced again, through which Alexander the Great made a road for his army to paſs. We followed this road above half an hour; it was of different breadths, from half a fathom to three fathoms in ſome places. This was a labour which required an Alexander to accompliſh. It is certainly one of the moſt advantageous places in the world to obſtruct the paſſage of an army; for on one ſide are inacceſſible rocks, and on the other the great ocean, whoſe ſhores are fortified with perpendicular hills, by which there is no eſcaping. At four o'clock in the afternoon we came to the moſt remarkable place on this road, viz. the famous wells, which are by travellers called Solomon's, from which Tyre formerly received water through an aquæduct. They are three, all cut out in a mountain of ſand-ſtone, at the diſtance of a gun-ſhot from the ſea. Two of them are ſquare, one ſituated below the other, each of about ſix feet ſquare. The third is the moſt remarkable: this is round, and is at leaſt 100 feet in diameter: it hath two outlets, each conſiſting of a narrow channel, to which the water runs through two round apertures, and falls into a ſmall baſon; from this place the water at preſent ſerves to turn ſome mills; but it formerly ran into the aquæduct, cut out in the ſand-ſtone hill, which carried the water for the ſpace of two leagues to Tyre; the remains of this being ſtill to be ſeen. The inſide of the ruins of this aquæduct is covered with a ſtalactite, ſuch as is to be found in the eaſtern aquæducts, having been there depoſited by the water: this is a noble piece of antiquity, the work of a great king, and the remains of a potent people. They knew not whence

whence the water came, which conſtantly fills theſe reſervoirs; but I naturally conclude, that it comes from ſubterranean ſprings, and riſes in their bottoms. The reſervoirs are ſurrounded with various plants, large trees of Salix Safsaf, a quantity of Ricinus and Vitex Agnus Caſtus. A number of the common little Piſmires were at work in the wall; and if Solomon hath ever travelled this way, he might have had an opportunity of making his obſervations on theſe animals. We followed the ſea ſhore, which here had formed a little plain, and after travelling two hours, came to Tyre, now called Zur, where we lay all night. None of theſe cities, which formerly were famous, are ſo totally ruined as this, except Troy. Zur now ſcarcely can be called a miſerable village, though it was formerly Tyre, the queen of the ſea. Here are about ten inhabitants, Turks and Chriſtians, who live by fiſhing. Time has in ſeveral places left pieces of broken walls, in teſtimony of the magnificent ſtructures with which this city was once adorned. Of theſe I ſaw ſome fine pieces of marble, porphyry and granite. Zur might yet be in a much better condition than it is. Its harbour, which is doubtleſs to be prefered both to thoſe of Acre and Saide, might contribute towards it. The French merchant ſhips frequently find ſhelter here in the winter ſeaſon, when they cannot have it elſewhere. The reigning Scheck Daker in Acra has determined to erect a magazine here for the reception of cotton, and houſes for merchants, which might contribute towards bettering the condition of this now wretched place: he would at leaſt do ſome ſervice to travellers, who are now indeed very badly accommodated here. All travellers complain of Fleas in Zur, which, they ſay, aſſemble here from all quar-

ters of the world. I ſhall not contradict their aſſertions. This, and other inconveniencies, made the lodging ſo diſagreeable, that I rather choſe to mount my horſe, and travel all night on a fine and level road, croſſed by ſeveral brooks and rivers, till I came to Seide in the morning. Nerium Oleander, which I had not hitherto ſeen, began now to appear on the road between Zur and Seide.

We came to Seide (Sidon) on the 14th. The gardens in this town are the moſt remarkable things in it, and in theſe conſiſt its riches; wherefore my firſt buſineſs was to ſee them. They extend an entire French mile round the town, and contain Pomegranate-trees, Apricots, Figs, Almonds, Oranges, Lemons and Plums, in ſuch quantities, that the town can yearly furniſh other places with conſiderable cargoes of theſe fruits; but the moſt numerous, and in which their riches chiefly conſiſt, are Mulberry-trees, on which they feed an infinite number of ſilk worms. Cordia Sebeſten is a rare tree in Egypt, grows wild in Palæſtine, is not ſeen in Natolia, but is ſo common in the gardens of Seide, that the bird-lime, which is made of its fruit, is one of the principal articles of trade in this town. Rhus Sumach, and a three-leaved Bramble (Rubus) grew ſpontaneouſly here. No vine grows near Seide; but it is produced in conſiderable quantities on the mountains of Antiliban and Caſchevan. Some authors reckon the Tamarind amongſt the trees of Seide, but I know not what tree they miſtook for it, as it grows not near this place, and not wild even in Egypt.

The 16th, we ſaw the Sepulchres of the ancient Kings of Syria, which are at a ſmall diſtance from the town. They are cut out in a limeſtone mountain, and have their apertures level with the earth, which in moſt is ſo large, that one may enter them

with eaſe. They conſiſt of vaults ſome fathoms ſquare, worked in the mountain, with oblong niches in the walls. In ſeveral places may be ſeen obſcure remains of carved work in baſſo relievo, over the niches, and of red painting, ſuch as is ſeen in the Sepulchres at Alexandria. Theſe vaults are of a workmanſhip much inferior to thoſe of the Iſraelites at Jeruſalem, and in nothing reſemble thoſe of Alexandria, though they ſeem made after their model. A great part of them are now open, and ſerve as huts for ſhepherds, or dens for wild beaſts; but it would certainly be worth while for an Antiquarian to ſearch along this hill, to diſcover ſome not yet opened, of which there is beyond doubt a great number. The town is not large, but has ſome fine houſes towards the ſea ſide, of which that of the French is the largeſt and handſomeſt. The harbour was ruined by the famous rebel Emir Fackardin; for which reaſon European veſſels muſt anchor in the road, and reſort to the harbour of Zur in the winter ſeaſon. Near the harbour ſtands a ruinous caſtle, with a few cannon and a ſmall garriſon. The town is governed by a Baſhaw of three tails, whoſe command extends over the country to Acra, over Galilee, and the adjoining mountains of Antiliban. The principal part of the inhabitants are Turks, together with a great number of Maronites, many Papiſts, and ſome Greeks. The Armenians have neither church nor houſe: here there is a Franciſcan and Capuchin Convent in the French Kan, and an hoſpital for the Jeſuits, who have their Convent on mount Libanon. The French is the only nation that trades hither; they have nine merchant houſes with a Conſul, who has under him the Vice-Conſul of Acra. Their commerce is conſiderable, in regard to the place, and keeps Sidon

from falling into the ſame ſtate as her ſiſter Tyre. They load yearly twenty and more veſſels for France. The goods exported from this place conſiſt chiefly in ſpun cotton, with ſome ſilk, and amount annually to at leaſt a million of livres. Next to them muſt be reckoned the ſilks, particularly the fine watered half-ſilks which come from Damaſcus, and are brought hither in conſiderable quantities for the French, who carry them to Italy; for they are prohibited in France, though the French make none equal to them in goodneſs. Aſhes, Oil and Galls, make likewiſe a ſmall part of this town's produce. They import Cloths, Spices, Spaniſh Iron, and Drugs for dying, the greateſt part of which is ſent to Damaſcus, which town ſupports Seide and Baruth, to be conſidered only as its harbours. They receive alſo a large quantity of Piaſters yearly from Marſeilles, which moſtly go to Damaſcus; where, as well as on the whole Syrian coaſt, this coin has the greateſt circulation, but moſt of all, the Quarter piaſters, called Patines, which are valued at fifteen Med. On the road from Acra to Seide, we ſaw a herdſman, who reſted with his herd of goats, which was one of the largeſt I ſaw in this country. He was eating his dinner, conſiſting of half ripe ears of wheat, which he roaſted and eat with as good an appetite, as a Turk does his Pillaus; he treated his gueſts with the ſame diſh, and afterwards gave us milk, warm from the goats, to drink. Roaſted ears of wheat are a very ancient diſh in the Eaſt, of which mention is made in the book of Ruth. In Egypt ſuch food is much eaten by the poor, being the ears of Maize or Turkiſh wheat, and of their Dura, a kind of Milium. When this food was firſt invented in the earlſt ages of the world, art was in a ſimple ſtate; yet the cuſtom is ſtill continued in ſome nations, where the inhabitants have not, even at this time,

time, learned to pamper nature. After all, how great is the difference between good bread, and half ripe ears of wheat roaſted!

WITHOUT the town, towards the ſea ſide, is ſhewn a Sepulchre, in which three Baſhaws are buried; and not far from thence a demoliſhed Kan, where the Venetians lived at the time they traded to this town, and in a war were all cut to pieces by the Turks. Not far from the town is a well, which receives its water from a ſubterranean ſpring, like that of Solomon, and is called Sidon's well; as the old town of that name extended to it, though it is now a league from the ſea. The village of Elias is one of the neareſt to this town, where this prophet is ſaid to have dwelt and performed miracles, eſpecially that with the widow of Zareptah [a].

SUPERSTITION, common amongſt unpoliſhed people, has its principal ſeat in the Eaſt. I have particularly found it amongſt thoſe who breed ſilk worms, eſpecially women, who have, almoſt through the whole world, a taint of the religion of the ancient Egyptians, as far as relates to omens and ſuperſtition. They believe in almoſt all parts of the Eaſt, that if a ſtranger ſees their ſilk worms, all hope of ſucceſs is loſt. This was the reaſon I could never ſee any Silk-worms before to day, the 18th of May, neither during my ſtay in Smyrna, nor in all my travels in Natolia and the Archipelago, where ſilk is produced. There is a hut made of boughs of trees in every garden round Seide, in which they are at this time fed, grow, ſpin, and are transformed. My ſervant, who was a daring Armenian, procured me an opportunity of entering one of theſe huts, where I contemplated this noble worm, ſo common and yet ſo much eſteemed in the Eaſt, but never to be enough admired.

[a] 1 Kings xvii.

THE 21ſt, I viewed the aquæducts of the town, an ancient work, and the nobleſt that has been preſerved. The water has been by them conveyed twelve miles from the hills into the town, and is by pipes carried to every part of it, which is not uncommon in thoſe places of the Eaſt, where there are no reſervoirs. Near the town there is ſomething curious in this aquæduct. It runs on walls through great part of the town gardens, and has on each ſide a grove, of all the different ſorts of trees to be found here. In ſome places the channel is open, but for the moſt part covered; in a few places are openings on both ſides, through which the water runs to the gardens, making pretty caſcades, which have an agreeable effect amongſt the green trees.

TO CYPRUS.

I LEFT Seide on the 23d of May, 1751, and at the ſame time the Syrian coaſt, of which I could not ſee any more for many reaſons. I went on board a ſmall French veſſel, in which I ſailed to Cyprus. On the 28th, we anchored in the road of Larnaco, a village, where the European Conſuls dwell; part of which lies on the ſhore, but the greateſt part a quarter of a league from it. In the former lives the Conſul from Naples; in the latter the Conſuls from France, England, Venice and Raguſa, have their houſes. I lived at the houſe of the Venetian Conſul, who was alſo Conſul for Sweden, during the time I waited for an opportunity of continuing my return. As this was the reaſon of my coming to Cyprus, I had no notion of travelling through the iſland, for which this ſeaſon of the year is not the beſt, as one can hardly croſs the ſtreet in the day time, on account of the heat, and therefore muſt travel by night. The ſeaſon to botanize was likewiſe over; and beſides, the country affords little extraordinary in botany; wherefore I found it not worth my while to make long excurſions in the country. For this reaſon I made only two ſhort journies in Cyprus. St. Crux, the higheſt

mountain

mountain on the iſland, was the firſt thing I went to ſee.

I UNDERTOOK this journey on the evening of the 9th, having only my ſervant and a guide with me, not being incumbered with armed companions, who are not wanted in a country in which a robbery has never been heard of. We rid on mules, the common equipage of this country, where, they ſay, they have the beſt beaſts of this kind to be found in the Levant: wherefore they are bought up for Syria, which in return ſends ſmall Horſes, for the few who have a privilege of riding them. The road to the mountain is broad and level; hills of a moderate height, and large vales, fill the country round it. The mountain conſiſts of a ruſty limeſtone, ſaturated with vitriol. In the vales I found alſo ſome grey limeſtone, pure and unmixed, in large quantities, in the dried-up beds of rivulets. In many places the craggy mountain afforded lead and copper ore, and a quantity of ſmall mountain cryſtals. Of theſe ſtones a fine ſort is found towards Paphos, which is large and clear, of which I ſaw a fine cluſter at the French Conſul's. They were ſhewn ſome years ago by a perſon at the court of the Turkiſh Emperor, who ſaid they were Diamonds. This diſcovery was much approved of by thoſe who knew no better than himſelf; and the Grand Turk was perſuaded he had within his dominions, a Diamond-mine. He therefore ſent workmen to Cyprus, to fetch theſe treaſures. They began to work, and the place was ſtrictly guarded, but they left off in a ſhort time. Myrtle, Pine, Oriental Ciſtus Ladanifera, and Arbutus Andrachne, grew altogether in the woods, with the Oleander, which was now in bloſſom. On this journey we ſaw ſeveral villages, better built than they commonly are in the Levant. We went into one of them, not far from the

the mountain, after midnight, where a ſhepherd gave me np his reſting place, under an olive-tree, as it was too late to get a lodging in any of the houſes. The night was extremely clear, which afforded me an opportunity of viewing an eclipſe of the Moon, which proved almoſt total; and before ſun-riſe I continued my journey. In a level incloſure beneath the mountain, ſtood a little Greek church on the right hand. After we had paſſed it, we began to aſcend the mountain, and in half an hour came to the top of it. The road was good, even and broad, therefore we could ride all the way. On the higheſt top of the mountain is a little Greek hermitage, with three or four rooms, and a ſmall church. I there met with a Monk, who quitted his hut to accommodate me. I ſcarcely believed myſelf in Cyprus, every thing was ſo different on this mountain. Inſtead of a burning heat, almoſt enough to make one faint, I was refreſhed with a moſt agreeable cool air. The thick, ſickly, and I may almoſt ſay, poiſonous air of Cyprus, but eſpecially of Earnacas, is not felt here; and I could, by the eaſineſs of my breathing, find that I was come into a thin and ſound air. When I add to this, a proſpect of the ſea on one ſide, and on the other the whole iſland, as far as I could ſee, one may eaſy imagine, that this is the moſt pleaſant place in Cyprus. After my return, I blamed the Franks, and was ſurpriſed, that they who inhabit the moſt diſagreeable and unwholeſome place in the iſland, ſhould not furniſh themſelves with ſummer houſes on this mountain, to which they might go for the change of air. They all ſaid, that as they had never thought of ſummer houſes, they could not look out for a place; but that this would be the propereſt. One obſtacle to making this mountain an agreeable dwelling, is, the want of a level

level place on the top of it, which conſiſts of nothing but rocks and ſtones, amongſt which the Monks have ſcarce found a little level ſpot for their dwelling; but towards the foot of the mountain, numbers of ſuitable places might be found. Some ſtone moſſes (Lichenes imbricati) were the only natural curioſities I found on the top of the hill, which I have not ſeen in greater varieties and quantities at any place in the Levant.

It is worth while for a perſon who is in Cyprus, to ſee Famaguſta, as it has formerly been the ſtrongeſt place in the country, and the moſt famous in hiſtory. I travelled thither on the 13th, in company with an Engliſh merchant from Aleppo, and the Engliſh Conſul's interpreter. We kept along the ſea ſhore, and travelled almoſt all night, coming to the town before day-break. The gates are not opened before ſun-riſe, we therefore reſted at the houſe of a Greek Deacon without the town. The Turks have the ſame cuſtom here as in Jeruſalem and Damaſcus, not to ſuffer any Chriſtian, whether he be Frank or born in the country, to ride thro' the gate of the town. To obſerve this fooliſh order, we alighted at the Draw-bridge, as is cuſtomary, and walked through the gate, mounting again within it. As ſoon as we were entered, we rid through all parts of the town, and round the ramparts. Mr. Frudvord, an Engliſh merchant, had built a houſe in Larnaco, the fineſt and largeſt at this time in Cyprus, which has the handſomeſt and moſt ſpacious hall I ſaw in the Levant. We ſaw many houſes on the road, between Larnaco and Famaguſta, which he had built for his pleaſure; but the greateſt part of them were in ruins. In Famaguſta, we went firſt to pay a viſit to the Governor, and get his permiſſion to ſee the fortreſs. The Governor made the

ſame

ſame appearance as the town and fortreſs do, a very mean-looking perſon, without any token of his being a commanding officer, which the Turks never fail ſhewing, at leaſt by a number of ſervants which they keep about them, if they have any money; but this, the poſt of a Governor of Famaguſta will not admit of. A Turkiſh officer muſt always pay himſelf, i. e. he muſt take, right or wrong, as much, and often more than he wants, from thoſe under his command; but this Governor had only 2 or 300 good for nothing ſoldiers under him, and from them little was to be got. The fort has not been repaired ſince the Turks took it from the Venetians, and is therefore ruinous. Here were about 200 pieces of cannon, which were taken with the fort, but ſcarcely one of them is fit for uſe. The garriſon conſiſted of about 300 men, of thoſe called Levanti: theſe are ſoldiers who ſerve in the fleet, and are the worſt men in the Porte's ſervice. The harbour for the gallies, which is well ſituated, and defended by the fort, was entirely ruined. I have never ſeen ſuch quantities of Aloe vera, as I ſaw on the ramparts of this fort. We went from the fort to ſee the church of St. Sophia, which is uſed by the Turks for a Moſque. It is of Gothic architecture, large, and was once handſome. It received, ſome years ago, conſiderable damages by an earthquake; and the Turks, who are the moſt ignorant architects in the world, have in a miſerable manner repaired it. The tombs, monuments, and chapels, erected by the Chriſtians, were entirely demoliſhed: I could only ſee ſome epitaphs on the pavement in the church, ſome in Latin, with old Gothic letters, others in modern Greek; and even of theſe I could only ſee thoſe neareſt the threſhold, which a Chriſtian, according to the ſuperſtitious cuſtom of the Turks, muſt

muſt not paſs. Oppoſite the church were the ruins of the palace, formerly inhabited by the Venetian Governors. Here were ſeveral columns of Granite and Porphyry, and in ſeveral places of the wall the Venetian lion; in ſome places carved in relief, in others entire. The town of Famaguſta is now in a worſe condition than the fort. All the houſes, built by the Venetians, are either entirely demoliſhed or uninhabitable. There are now no more than 300 inhabitants in the town, moſt of them Turks, who poſſeſs the miſerable remains which are left of the once fine and famous Famaguſta.

I HAVE always, ſince my departure from Sweden, with much attention examined the ſea birds. I had ſeen many of them during my voyage to Smyrna, but from that time they had been inviſible to me. The firſt I ſaw afterwards, was on the 28th towards evening: this was a little bird, of the ſize of a Sparrow, of a greyiſh colour, with a brown breaſt, and white under his wings; he ſometimes ſettled on the ſea, and then flew up again, but not at any diſtance from the ſurface of the water: it followed the veſſel till dark. This bird had gone out to ſea when it was fine and calm, in ſearch of food, by catching ſome ſmall inſects which fly above the ſurface of the ſea. The diſtance would not permit me fully to deſcribe him, but the inſects were a kind of ſmall Water-flies.

THE 30th, we ſailed by Carams and Chateau Rouge in Caramannia. At both places are harbours, whence they load wood for Egypt, which is cut in abundance in the woods of Caramannia. I was told, that in the former place a town was to be ſeen under water, and the ruins of another on the land. In the latter are the remains of a caſtle, which is one

of

of the many founded by the Malteſe Knights from Gaza, quite to this country.

THE 2d of July, at ſun-ſet, we came in ſight of Rhodes, after a voyage of fifteen days: we were yet twelve miles from it, at which diſtance the mountain St. Catherine appears firſt.

AFTER a conſtant calm which had occaſioned a long and diſagreeable voyage, we got on the 5th in the afternoon the wiſhed-for gale, which in the night carried us paſt this iſland: during the gale, we ſaw a number of Flying-fiſhes, about two fathoms above water; and we had before ſeen a number of dolphins ſwimming on the ſurface of the ſea: theſe always are a ſign of a change of weather. We viewed the town of Rhodes in the evening at ſome diſtance, with its fortifications, kept in good repair ſince the Turks took them from the Knights of St. John of Jeruſalem. Rhodes has a good harbour, and always contains ſome Turkiſh men of war. Here are alſo veſſels built for the Porte, for which purpoſe this iſland is very proper, having plenty of timber. There are no Franks, only a French Conſul, who is appointed by the French Ambaſſador at the Porte, in the ſame manner as other ſmall Conſulſhips. The iſland, which is fruitful, is governed by a Baſhaw; but the greateſt part of its inhabitants are Turks, and ſome Greeks, who carry on the trade of the iſland, which is not very important, and conſiſts in ſome cotton, tar, and ſmall ſhip rigging. Himia is a little, and almoſt unknown iſland, directly oppoſite Rhodes: we ſaw it in the morning on our right hand; it is worth notice, on account of the ſingular method the Greeks, inhabitants of the iſland, have to get their living. In the bottom of the ſea the common Spunge (Spongia officinalis) is found in abundance, and more than in any other

place

place in the Mediterranean. The inhabitants make it a trade to fiſh up this ſpunge, by which they get a living, far from contemptible, as their goods are always wanted by the Turks, who uſe an incredible number of ſpunges at their bathings and waſhings. A girl, in this iſland, is not permitted by her relations to marry, before ſhe has brought up a certain quantity of ſpunges, and before ſhe can give a proof of her agility, by taking them up from a certain depth.

We had been at ſea twenty days, when on the 8th we came in ſight of Stanchio. Our voyage began to grow tedious. They never take much proviſion on board for a voyage through the Archipelago; but imagine they can always run into ſome of the iſlands, and get what they want. We had theſe thoughts at our departure from Cyprus, with proviſions for ſome days; and intended to provide ourſelves in Rhodes, or Stanchio, for the remaining part of the voyage; but we were much diſſatisfied to find ourſelves without water, and with very little other proviſion, being at the ſame time informed, by a veſſel which met us, that the plague raged violently in both the places we intended to run into, and therefore were inacceſſible. Our circumſtances gave me an opportunity of making a good obſervation. We had on board a Dervice (Turkiſh Monk) who came to us, and complained bitterly, not for want of Bread, though he had been without it for ſeveral days, but for ſomething more neceſſary to him than Bread. He had been two days without Opium, and now found himſelf in a condition which made him fear he ſhould find his grave in the ſea. I with pity ſaw a young man become lean, emaciated, with a trembling body, ſeized with weakneſs and ſwimmings. This is the caſe of thoſe, who by a deſtructive

tive cuſtom, have made it neceſſary to eat Opium, which however is not ſo common amongſt the Turks now, as it was formerly. The uſe of Opium is now moſtly confined to thoſe who officiate in religious ceremonies, or who would be ſtrict followers of Mahomet, being prohibited the uſe of ſtrong liquors. The Janiſſaries have found means to explain the law, and admit the uſe of Brandy, which, they ſay, was not forbid by their Prophet; as it is prepared by fire, and every thing that paſſes through fire is pure and clean. Wherefore almoſt all the Turkiſh ſoldiers have, in virtue of this excellent explanation of the law, given over eating Opium, which made them ſtupid and trembling, taking to Brandy, which makes them mad and dropſical. Our Captain was perſuaded to put the Dervice on ſhore, on the coaſt of Natolia, or Leſſer Aſia, where he might find Opium, ſo neceſſary to his ſupport, which was not to be had on board. He tried, in the mean time, as a palliative, to take an uncommon large doſe of Venice Treacle, but without effect. A body, uſed to ſtrong medicines, is not moved by thoſe of leſs power. A perſon, accuſtomed to take Scammony, is not at all moved by Manna; we ſometimes ſee what terrible effects Opium hath on thoſe who have been accuſtomed to take it, when they refrain from it. My fellow traveller, Mr. Titzyon, who had been long an Engliſh factor at Aleppo, related the following ſtory: a Prince of Perſia was accuſtomed to take Opium at certain hours; his ſervants, on a journey the Prince made, had forgot to take with them Opium; his hour came, and he deſired Opium, which was not to be had. The Prince, who knew what the conſequence might be, if he did not take Opium at the accuſtomed hour, diſpatched ſeveral ſervants by different roads, to fetch in haſte what their neglect had left at home; but,

to his and their misfortune, the Prince was dead when one of the ſervants returned, though within two hours. An Engliſh merchant, who had long lived in Iſpahan without company, took Opium to paſs away his melancholy hours. This pernicious refreſhment became at laſt ſo neceſſary, that, to avoid any misfortune which might happen, if he were once to be without it, he ordered ſmall bags of Opium to be ſewed in his apparel and bed-clothes, that he might always have a ſufficient quantity about him.

We anchored before Stanchio the 12th of July, having been informed that the plague was not there, but on the oppoſite coaſt, and in the country of Natolia. However, to be more careful, we did not venture on ſhore, but only ſent our boat for water, which was the moſt neceſſary article that we wanted. Stanchio has no harbour, but the veſſels muſt anchor in the gulph, at the diſtance of a cannon-ſhot from the ſhore between the iſland and the continent, to which the entrance on both ſides is pretty narrow; but its road is wide and open, for which reaſon veſſels ſeldom anchor before Stanchio in the winter, but rather go to the oppoſite ſhore, where they find ſmall harbours in the continent, in which they lie more ſecure. There is a ſpring on Stanchio, ſix miles from the town, which the inhabitants call the fountain of Hippocrates: I could not learn whether this name is to be attributed to the ancient Grecians, in which caſe it would be the only monument now remaining, in the place of the nativity of this great father of phyſic. It is alſo poſſible, that ſome Venetian phyſician, when the Venetians poſſeſſed this iſland, gave the fountain this name, to revive the name of the greateſt man the iſland ever produced. The Greek Biſhop of this iſland hath 5000 piaſters revenue a

year, which the Turks left him, when they took poſſeſſion of the iſland. This is one of the moſt conſiderable fixed revenues that any Greek prelate, at this time, has. The Biſhop in Smyrna may ſometimes receive 15,000 piaſters a year, but at other times not half that ſum; as it depends on alms, and eſpecially thoſe that he receives on the day when he viſits every houſe, and preſents them with the holy water. He receives on this day from ſix to 10,000 piaſters, according to the generoſity and wealth of his flock.

DESCRIPTIONS

OF THE PRINCIPAL

NATURAL CURIOSITIES,

FOUND BY

FREDERICK HASSELQUIST,

ON HIS

TRAVELS TO THE EAST.

CLASSIS I.

MAHHALIA.

QUADRUPEDES.

1. Simia Cynamolgos. The dog-headed Monkey.
2. Simia Æthiops. The Æthiopian Monkey.
3. Canes varii. Several ſorts of Dogs.
4. Viverra Ichneumon. The Ichneumon of the Nile.
5. Veſpertilio Egyptiacus. The Egyptian Bat.
6. Mus Jaculus. The Jumping Mouſe.
7. Hippopotamus Amphibius. The River Horſe.
8. Camelus Dromedarius. The Dromedary.
9. Equus Caballus. The Horſe.
10. Cervus Camelopardalis. The Camel Deer.
11. Capra Cervicapra. The Rock Goat.
12. Capra Angorenſis. The Mohair Goat.
13. Ovis Aries. The Sheep.

1. Simia Cynamolgos[a]. The dog-headed Monkey.

IT is of the ſize of a young Bear, above two feet in length, and almoſt one foot and a half high, and two feet broad; it makes an horrid appear-

[a] Linn. Syſtem. Nat. Pag. 28. No. 16.

ance, and is very ugly towards the back parts: in outward appearance, it reſembles a Bear. It is a cruel, perfidious, and almoſt untameable animal. It is found in Æthiopia. I have ſeen it brought to Cairo by vagrants, and led about to be ſhewn to the people at the inundation of the Nile.

2. Simia Æthiops[b]. The Æthiopian Monkey.

It is about as big as a common Cat, and is found in Æthiopia, whence the Negroes bring in numbers to Egypt. The female menſtruates. It is very docile.

3. Canis Vulpes[c]. The Fox.

This animal is common in Palæſtine; they are very numerous in the ſtony country about Bethlehem, and ſometimes make great havock amongſt the Goats. There is alſo plenty of them near the Convent of St. John, in the deſart, about vintage time; for they deſtroy all the vines, unleſs they are ſtrictly watched.

Canis aureus[d]. The Jackcall. Chical of the Turks.

There are greater numbers of this ſpecies of Fox to be met with than the former, particularly near Jaffa, about Gaza, and in Galilee. I leave others to determine, which of theſe is the Fox of Sampſon. It was certainly one of theſe two animals.

Canis familiaris[e]. The Dog.

The magiſtrates at Leghorn in Italy have authority to iſſue out orders for killing Dogs, if they abound

[b] Lin. Syſt. Nat. P. 28. N. 14. [c] P. 40. N. 4. [d] P. 40. N. 7.
[e] P. 28. N. 1.

abound too much in the ſtreets, and moleſt the inhabitants. The men entruſted with the execution of theſe orders go through the city in the night, and drop ſmall bits of poiſoned bread in the ſtreets; theſe are eaten by the Dogs, and inſtantaneouſly kill them: before ſun-riſe, the ſame men go thro' the ſtreets with a cart, gather hundreds of the dead Dogs, and carry them to the Jews burying-ground without the town.

4. Viverra Ichneumon [f]. The Ichneumon of the Nile.

It is met with both in Upper and Lower Egypt, living, during the inundation of the Nile, in gardens and near the villages; but in the dry ſeaſon it lives in the fields, and near the banks of the Nile. It creeps ſlowly along, as if ready to ſeize its prey. It feeds on plants, eggs and fowls; killing the latter in the night, when it frequents the villages. In Upper Egypt it ſearches for the eggs of the Crocodile, which lie hid in the ſand on the ſhore, and eats them, preventing by that means the increaſe of that dangerous animal. The Ichneumon may eaſily be tamed, and frequently goes about the houſes like a Cat. Mr. Barton, who has been the Engliſh Conſul nineteen years in Egypt, has kept a tame one for ſeveral years. It makes a growling noiſe, and barks when it is very angry. The Arabians call it Nems. The French in Egypt, who give every thing they don't know names of their own making, have called this Rat de Pharaon, which the Latin writers of Egypt, viz. Alpinus and Bellonius, have followed, and called it Mus Pharaonis,

[f] Lin. Syſt. Nat. P. 43. N. 1.

(the

(the Mouſe of Pharaoh.) The reſemblance it has to a Mouſe (Mus terreſtris) in regard to the colour and hair, might have induced ignorant people, who know nothing of natural hiſtory, to call it a Mouſe; but I cannot conceive why they ſhould call it Pharaoh's Mouſe. The Egyptians were too intelligent, in the time of Pharaoh, to call it a Mouſe, having knowledge enough to give true deſcriptions and ſignificant names to all natural bodies; nor is it at this day called Phar by the Arabs, which is the name for Mouſe, but they call it Nems, as I have before obſerved. What is related concerning its entering the jaws of the Crocodile, is fabulous.

5. Veſpertilio Ægyptiacus. The Egyptian Bat.

It is of the ſize of a ſmall Mouſe, and lives in the gardens of Roſetta, near the banks of the Nile.

6. Mus Jaculus [g]. Jumping Mouſe.

This animal is of the ſize of a large Mouſe: it ſupports itſelf only on its hind legs, and therefore hops or jumps in its progreſſive motion. When it reſts, it cloſes its feet to its belly, and ſits on its knees, bent; it holds its victuals with its fore-feet, or paws, as do the reſt of this tribe; it is fond of ſleep, ſleeping in the day and waking at nights; it eats wheat, wheat bread, and the ſeeds of oily grain (Seſamum.) Though it is not much afraid of a man, yet it is not eaſily tamed: for this reaſon, it is always kept in a cage; and I have known one of theſe animals kept for ſome months, and even a year, in this manner at Cairo. It is met with in Egypt, or be-

[g] Lin. Syſt. Nat. P 63. N. 15.

tween

tween Egypt and Arabia. The Arabians call it Garbuka; the French, who live in Egypt, Rat de Montagne.

N. B. If one ſhould follow the method of the ancients in deſcribing this animal, we might ſay it had a head like a Hare, whiſkers like a Squirrel, the ſnout of a Hog, a body, ears, and fore legs, like a Mouſe, hind legs like a bird, with the tail of a Lion. What a monſtrous animal would this ſeem to be! And had it been delineated 2000 years ago, it would at this day have been accounted a monſter. To this manner of deſcribing, do moſt monſtrous animals owe their origin; as Griffins, Unicorns, &c. &c. For inſtance, when the parts of a new-diſcovered animal are compared to thoſe of other animals already well known; painters, from this method of deſcribing, receive an idea of a form of nature, which they always draw out of character. This matter certainly merits a farther enquiry.

7. Hippopotamus Amphibius [h]. The River Horſe.

Some obſervations related to me by a credible perſon, who lived twelve years in Egypt.

1. The hide of a full grown Hippopotamus is a load for a camel.
2. The River Horſe is an inveterate enemy to the Crocodile, and kills it whenever he meets it. This, with ſome other reaſons, contribute much to the extirpation of the Crocodile; which, otherwiſe, conſidering the many eggs they lay, would utterly deſtroy Egypt.
3. The River Horſe never appears below the Cataracts in Egypt, wherefore the inhabitants of Upper Egypt only can give any account of it;

[h] Lin. Syſt. Nat. P. 71. N. 1.

and

and as very few Europeans, none at leaſt who underſtood natural hiſtory, have travelled into thoſe parts of Egypt, we know little of the hiſtory of this animal; ſuch as have travelled in India, have had better opportunities of informing themſelves in this matter. The Egyptians very ſeldom bring the hide of it to Cairo; and it is impoſſible to bring thither the living animal. A hide has been ſent to France, which, I am informed, is preſerved in the Royal Menagerie.

4. The River Horſe does much damage to the Egyptians, in thoſe places he frequents. He goes on ſhore, and in a ſhort ſpace of time deſtroys an entire field of corn or clover, not leaving the leaſt verdure as he paſſes; for he is voracious, and requires much to fill his great belly. They have a curious manner of freeing themſelves, in ſome meaſure, from this deſtructive animal: they remark the places he frequents moſt, and there lay a large quantity of peas; when the beaſt comes on ſhore, hungry and voracious, he falls to eating what is neareſt him, and filling his belly with the peas, they occaſion an inſupportable thirſt; he then returns immediately into the river, and drinks upon theſe dry peas large draughts of water, which ſuddenly cauſes his death; for the peas, ſoon begin to ſwell with the water, and not long after the Egyptians find him dead on the ſhore, blown up, as if killed with the ſtrongeſt poiſon.

5. The oftener the River Horſe goes on ſhore, the better hopes have the Egyptians of a ſufficient ſwelling or encreaſe of the Nile.

6. The Egyptians ſay, they can almoſt diſtinguiſh the food of this animal in his excrements.

8. Camelus

8. Camelus Dromedarius[i]. The Dromedary.

THE Dromedary commonly weighs 1000lb. in Egypt. They feed him, for want of better food, with bruiſed kernels, or ſtones of dates: they copulate in Egypt in the month of December.

9. Equus Caballus[k]. The Horſe.

HORSES are found wild in the deſarts of Crim Tartary, and differ from thoſe that are tame, in having much larger tails, according to Juſti, who travelled in thoſe parts.

10. Cervus Camelopardalis[l]. The Camel Deer. Bellon. 179. Camelopardalis Giraffa. Alpin. Ægypt. Zurnap. Arab.

THE colour of the whole body, head and legs of this animal, is variegated with dark brown ſpots; the ſpots are as large as the palm of a man's hand, of an irregular figure, and in the living animal are of various ſhades. This Deer is of the bigneſs of a ſmall Camel; the whole length, from the upper lip to the tail, is twenty-four ſpans. It is met with in the ſhady and thick woods of Sennar and Æthiopia.

N. B. This is a moſt elegant and docile animal, it has been ſeen by very few natural hiſtorians, and indeed ſcarcely by any, except Bellonius; but none have given a perfect deſcription, or good figure of it. I have only ſeen the ſkin of the animal, and have not yet had an opportunity of beholding it alive.

[i] Lin. Syſt. Nat. P. 65. N. 1. [k] P. 73. N. 1. [l] P. 66. N. 1.

11. Capra Cervicapra[m]. The Rock Goat.

This is larger, ſwifter, and wilder, than the common Rock Goat, and can ſcarcely be taken without a Falcon. It is met with near Aleppo. I have ſeen a variety of this, which is common in the Eaſt, and the horns appear different; perhaps it is a diſtinct ſpecies. This animal loves the ſmoke of tobacco, and when caught alive, will approach the pipe of the huntſman, though otherwiſe more timid than any animal. This is perhaps the only creature, beſide man, that delights in the ſmell of a poiſonous and ſtinking plant. The Arabians hunt it with a Falcon (Falco gentilis, Linn.) I had an excellent opportunity of ſeeing this ſport near Nazareth, in Galilee. An Arab, mounting a ſwift courſer, held the Falcon on his hand, as huntſmen commonly do: when he eſpied the Rock Goat, on the top of a mountain, he let looſe the Falcon, which flew in a direct line, like an arrow, and attacked the animal, fixing the talons of one of his feet into the cheek of the creature, and the talons of the other into its throat, extending his wings obliquely over the animal; ſpreading one towards one of its ears, and the other to the oppoſite hip. The animal, thus attacked, made a leap twice the height of a man, and freed himſelf from the Falcon; but, being wounded, and loſing its ſtrength and ſpeed, it was again attacked by the Falcon, which fixed the talons of both its feet into the throat of the animal, and held it faſt, till the huntſman coming up, took it alive, and cut its throat; the Falcon drinking the blood, as a reward for his labour, and a young Falcon, which was

[m] Lin. Syſt. Nat. P. 69. N. 7.

learning,

learning, was likewiſe put to the throat of the Goat; by this means are young Falcons taught to fix their talons in the throat of the animal, as being the propereſt part; for ſhould the Falcon fix them in the creature's hip, or ſome other part of the body, the huntſman would not only loſe his game, but his Falcon alſo: for the animal, rouſed by the wound, which could not prove mortal, would run to the deſarts, and the tops of the mountains, whither its enemy keeping its hold, would be obliged to follow; and, being ſeparated from its maſter, muſt of courſe periſh.

12. Capra Angorenſis[n]. The Mohair Goat.

THE Mohair Goats are a ſingular variety of the common Goats, being famous for their ſoft and ſilver-white hairs, the like of which are not to be found in any place but Angora. The Engliſh and Dutch have long, to their great advantage, made the Mohair Goats one of the principal articles of their Levant trade. The fine Engliſh camlets are made of the hair, which is commonly carried ready ſpun to Europe; and, being there woven, is afterwards exported to all parts of the world, even to thoſe whence the yarn was originally brought. The French at preſent have ſome ſhare of the profit reſulting from this trade; but nobody could ever hit on a ſurer and more judicious method of making this valuable commodity ſerviceable to his country, than Mr. Alſtroemer, one of the Swediſh Lords of Trade, who got the animal to Sweden, with an intention to propagate it there. We received this day four of them, ſent by Mr. Biœrling,

[n] Lin. Syſt. Nat. P. 68. N. 13.

from

from Angora to Smyrna: he was ſent thither by Mr. Alſtroemer, for this purpoſe. This is the handſomeſt creature of the kind I ever met with, and differs from the common Goat, in having longer hair, a ſhorter body, ſhorter legs, broader and flatter ſides, and leſs and ſtraiter horns. I ſhould almoſt conclude it to be a diſtinct ſpecies; and the rather, as it continues its breed without degenerating.

13. Ovis Aries*. The Sheep.

I HAVE obſerved a cruſt growing on the teeth of the Sheep in Egypt, which hath entirely the appearance of a Pyrites. It appears chiefly at the time when they feed on graſs, which is ſcarcely any thing but Lucern. I have heard that this is alſo common to the Sheep of Antiliban.

* Lin. Syſt. Nat. P. 70. N. 1.

CLASSIS II.

AVES. BIRDS.

14. Vultur Percnopterus. The Egyptian Vultur.
15. Strix Otus. The Horn Owl.
16. Strix orientalis. The Oriental Owl.
17. Pſittacus Alexandri. The Parrot of Alexander.
18. Pſittacus obſcurus. A Parrot from Africa.
19. Upupa Pyrrhocoax. The Black Hoop.
20. Corvus ægyptius. The Egyptian Crow.
21. Pirus minor. The Leſſer Woodpecker.
22. Alcedo rudis. The Perſian Kings-fiſher.
23. Alcedo ægyptia. The Egyptian Kings-fiſher.
24. Merops Apiaſter. The Bee-catcher.
25. Ardea Ibis. The Ibis of the Egyptians.
26. Tringa ægyptiaca. The Egyptian Plover.
27. Tringa autumnalis. The Autumnal Plover.
28. Tringa ſubtridactyla. The Three-toed Plover.
29. Charadrius Himantopus. The Autumnal Dotterell.
30. Charadrius alexandrinus. The Alexandrian Dotterell.
31. Charadrius ægyptius. The Egyptian Dotterell.
32. Charadrius Kervan. The Oriental Dotterell.
33. Charadrius ſpinoſus. The Armed Dotterell.
34. Fulica atra. The Coote.

35. Anas damiatica. The Damiatick Duck.
36. Anas nilotica. The Duck of the Nile.
37. Mergus Albellus. The White Nun.
38. Larus ſmyrnenſis. The Smyrna Gull.
39. Larus caneſcens. The Grey Gull.
40. Sterna nigricans. The Black Sea Swallow.
41. Sterna nilotica. The Egyptian Sea Swallow.
42. Nuonida Meleagris. The Guinea Hen.
43. Tetrao orientalis. The Oriental Partridge.
44. Tetrao Coturnix. The Quail.
45. Columbæ variæ. Several ſorts of Pigeons.
46. Alauda hiſpanica. The Spaniſh Lark.
47. Sturnus vulgaris. The Starling.
48. Emberiza melitenſis. The Eaſtern Bunting.
49. Emberiza africana. The African Bunting.
50. Motacilla yvica. The Wagtail from Yvica.
51. Motacilla. The Red-breaſted Wagtail.
52. Motacilla hiſpanica. The Spaniſh Wagtail.

14. Vultus Percnopterus[a]. The Egyptian Vultur.

THEY light in great flocks on the lay-ſtalls near the city of Cairo, and there promiſcuouſly feed, together with the Dogs and other beaſts, on dead carcaſes and other offal. They aſſemble with the Kites every morning and evening, in the ſquare called Rohneli, below the caſtle (which is the place for executing capital offenders) there to receive the alms of freſh meat, left them by the legacies of wealthy great men.

THE appearance of the bird is as horrid as can well be imagined, viz. The face is naked and wrinkled, the eyes are large and black, the beak black and hooked, the talons large, and extended

[a] Lin. Syſt. Nat. P. 87. N. 6.

ready

ready for prey, and the whole body polluted with filth: theſe are qualities enough to make the beholder ſhudder with horror. Notwithſtanding this, the inhabitants of Egypt cannot be enough thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of aſſes and camels; and thouſands of theſe birds fly about, and devour the carcaſes, before they putrify and fill the air with noxious exhalations. The inhabitants of Egypt, and after them Maillet, in his Deſcription of Egypt, ſay, that they yearly follow the caravan to Mecca, and devour the filth of the ſlaughtered beaſts, and the carcaſes of the camels, which die on the journey; but I have not been an eye-witneſs of this. They don't fly high, nor are they afraid of men. If one is killed, all the reſt ſurround him, in the ſame manner as do the Royſton crows; they do not quit the places they frequent, though frightened by the exploſion of a gun, but immediately return thither. I am not of opinion that this bird eats inſects or worms, as it is ſcarcely ever ſeen in the fields and lakes; nor do the other ſpecies of this genus admire that diet. Maillet imagines this bird to be the Ibis of the ancients; but, I think, his opinion has not the leaſt appearance of truth. We can ſcarcely be induced to imagine, that a wiſe nation ſhould pay ſuch honours to an unclean, impure, and rapacious bird, which was not perhaps ſo common, before the Egyptians filled the ſtreets with carcaſes. If the Ibis is to be found, it muſt certainly be looked for in the Ordo of Grallæ of Linnæus; and I imagine it to be the White Heron, which is ſo common in Egypt. The Arabians call it Rochæme; the French, living in Egypt, give it the name of Chapon de Pharaon, or de Mahometh: Maillet ſays, it is ſo called, becauſe it re-

ſembles a Capon; but, except its being larger than a Capon, what reſemblance is there between them? This is not the only ridiculous denomination given to things.

15. Strix Otus [b]. Horn Owl.

I have ſeen this alive in Cairo, nor is it rare in Egypt.

16. Strix orientalis facie piloſa ſutura criſpato—plumoſa in dorſo roſtri. The oriental Owl.

It is of the ſize of the common Owl, living in the ruins and old deſerted houſes of Egypt and Syria, and ſometimes in inhabited houſes. The Arabs in Egypt call it Maſſaſa; the Syrians Bana. It is very ravenous in Syria; and in the evenings, if the windows are left open, it flies into houſes, and kills infants, unleſs they are carefully watched, wherefore the women are much afraid of it.

17. Pſittacus Alexandri [d]. The Parrot of Alexander.

It is of the ſize of a Dove, lives in Æthiopia, and is by the Æthiopians brought to Cairo for ſale. This is a very pretty bird; it has a ſhrill and piercing voice, and can eaſily be taught to make it in ſome meaſure articulate. Its chief food conſiſts in the ſeeds of Safflower (Carthamus tinctorius).

18. Pſittacus obſcurus [c]. A Parrot from Africa.

This is of the ſize of a Cuckow.

[b] Lin. Syſt. Nat. P. 92. N. 4. [d] P. 97. N. 9.
[c] P. 97. 3.

19. Upupa

19. Upupa Pyrrhocorax[f]. The black Hoop.

This is of the ſize of the Jackdaw, lives in the fields and houſes of lower Egypt, during the months of September and October, on the decreaſe of the Nile. It eats an inſect peculiar to Egypt, and near a kin to the Cock-Roach (Blatta).

20. Corvus ægyptius viridi maculatus, dorſo medio cæruleo. The Egyptian Crow.

It is of the ſize of a lark; it lives in the trees of Egypt, feeds on inſects. I have found the remains of Scorpions and Scolopendras in its ſtomach.

21. Picus minor[g]. The Leſſer Woodpecker.

This is of the ſize of a Lark; the female is a little bigger than the male. The peaſants of Natolia bring it to Smyrna. I can ſcarcely believe that this bird migrates.

22. Alcedo rudis[h]. The Perſian Kings-fiſher.

It is found in Egypt, near the banks of the Nile, and catches fiſh by diving with its long beak under the water, in the ſame manner as do the Sea Gulls (Larus).

23. Alcedo ægyptia. The Egyptian Kings-fiſher.

It is found in Lower Egypt, and builds its neſts in the Date-trees and Sycamores about Cairo; feeding on the frogs, inſects, and little fiſh, which it

[f] Lin. Syſt. Nat. P. 118. N. 4. [g] P. 114. N. 12. [h] P. 116. N. 6.

gets

gets in the overflown fields. Its voice reſembles that of the Raven.

24. Merops Apiaſter [i]. The Bee-catcher.

This bird is called Varuar by the Arabs, and is found in the plains of Galilee.

25. Ardea Ibis [k]. The Ibis of the Egyptians.

It is of the ſize of a Raven Hen. This bird is found in lower Egypt, and is ſeen in great numbers during the overflowing of the Nile, in thoſe places, which the water does not reach, and afterwards in the places the water has deſerted. It feeds on inſects and ſmall frogs, which abound in Egypt, during the inundation of the Nile and for ſome time after, being, by this means, of great ſervice to the country. They often aſſemble, eſpecially mornings and evenings, in the gardens, in ſuch numbers, as to cover whole Palm-trees. When this bird reſts, it ſits upright, ſo as to cover its feet with its tail, and raiſes the breaſt and neck.

N. B. I am inclined to believe this bird to be the Ibis of the ancient Egyptians, rather than any other; becauſe it is: 1. Very common in Egypt, and almoſt peculiar to that country. 2. It eats and deſtroys Serpents. 3. The urns found in the Sepulchres contain a bird of this ſize.

[i] Lin. Syſt. Nat. P. 117. N. 1. [k] P. 144. N. 18.

26. Tringa ægyptiaca longiroſtris, fuſco albidoque variegata. The Egyptian Plover.

This bird is of the ſize of a Hen, and is found in the moiſt places of Egypt, during the month of September.

27. Tringa autumnalis longiroſtris, dorſo abdomineque purpuraſcente. The Autumnal Plover.

It is of the ſize of a Hen, and is found in Egypt, during the autumn.

28. Tringa ſubtridactyla. The Three-toed Plover.

It is of the ſize of a Pigeon.

29. Charadrius Himantopus [l]. The Autumnal Dotterell.

This bird comes to Egypt, in the month of October, and is found in the lakes.

30. Charadrius alexandrinus [m]. The Alexandrian Dotterell.

It is of the ſize of a Lark: I found it the 24th of May, 1750, in the channel, which leads the water of the Nile to Alexandria. It feeds on inſects.

31. Charadrius ægyptius [n]. The Egyptian Dotterell.

It is found in the plains of Egypt, feeding on inſects.

[l] Lin. Syſt. Nat. P. 151. N. 10. [m] P. 150. N. 3. [n] P. 150. N. 5.

32. Charadrius Kervan [o]. The Oriental Dotterell.

This bird is of the ſize of a Crow, and is met with in lower Egypt, in the Acacia groves, near the villages Abuſir and Sackhara, near the Sepulchres of the antient Egyptians, and in the deſarts. The Arabians call it Kervan. It has a ſhrill voice, ſomewhat reſembling that of the Black Woodpecker (Pirus martius), which it raiſes and lowers ſucceſſively, uttering agreeable notes. The Turks and Egyptians value it much, if they can get it alive, and keep it in a cage for the ſake of its ſinging. Its fleſh is hard, and of a very good taſte, inclined to aromatic. It is a very voracious bird, catching and devouring Rats and Mice (Glires), which abound in Egypt. It ſeldom drinks, and, when taken young, and kept in a cage in Egypt, they give it no water for ſeveral months, but feed it with freſh meat, macerated in water, which it devours very voraciouſly. It is found in deſarts, and is therefore accuſtomed to be without water. I kept one of theſe birds alive in Egypt two months, and then ſent it to Smyrna.

33. Charadrius ſpinoſus [p]. The armed Dotterell.

It is of the ſize of a Dove: the French call it Dominicanus, from the reſemblance it bears the dreſs of a Dominican Monk; as it has a black neck, but the ſides of it are white.

34. Fulica atra [q]. The Coot.

[o] Lin. Syſt. Nat. P. 151. N. 9. [p] P. 151. N. 11. [q] P. 152. N. 1.

35. Anas

35. Anas damiatica griſea, roſtro apice plano lato rotundato. The Damiatick Duck.

It is of the ſize of the common Duck. It is found near the ſea coaſts of Egypt, and is very common in the Mediterranean; but particularly in the Bay near Damiata, and between Alexandria and Roſetta; near the harbour Bichie, where they are caught with nets alive.

36. Anas nilotica. The Duck of the Nile.

The neck and upper part of the head are white, with grey ſpots, and a grey line runs lengthways behind the eyes; the breaſt is greyiſh, with black ſtripes running acroſs it; the belly and thighs are of the ſame colour, but at the ſides of the belly are ſome grey oblong ſtripes. It is met with wild in Upper Egypt, and no where elſe, if not perhaps in the Red Sea. The Arabians call it Bah. It is eaſily tamed, and is kept in Egypt with the common Geeſe.

37. Mergus Albellus[r]. The White Nun.

I had this brought from the iſland Tinus: it lives in the North during the ſummer months.

38. Larus ſmyrnenſis. The Smyrna Gull.

The upper parts of the beak, head, neck, back, wings and tail, are black, but the lower parts are white; the membrane of the toes, and the inward

[r] Lin. Syſt. Nat P. 129. N. 4.

toes,

toes, are white, but the outward toe is black; the inſide of the legs is white, and the outſide black. This was caught in the harbour of Smyrna.

39. Larus caneſcens [s]. The Grey Gull.

I SAW this bird on the 26th of February, near the Nile, and ſuppoſe it came from the Mediterranean.

40. Sterna nigricans. The Black Sea Swallow.

41. Sterna nilotica. The Egyptian Sea Swallow.

THE beak of this bird is black; the head and neck are greyiſh above, with ſmall black ſpots; the part round the eyes is black, ſpotted with white; the back, wings, and tail, are grey; the belly, and under part of the neck, are white; the feet red, and toes black. It is of the ſize of a Dove, and is found in the Nile. The Arabs call it Abunures. It bears a great reſemblance to a Gull; the lower part of the beak is ſomewhat thick, but being ſtrait alſo, proves it to belong to this genus. This bird comes in great flocks to Trajan's canal (which runs near Cairo) in the beginning of January, and ſeeks its food in the mud left by the Nile. It hunts, eſpecially for inſects without wings (Aptera), ſmall fiſh and filth; it is therefore of great ſervice to Egypt.

42. Numida Meleagris [t]. The Guinea Hen.

I HAD this bird from Nubia, whence the Nubian merchants bring it for ſale to Cairo, with Monkeys

[s] Lin. Syſt. Nat. P. 136. N. 2. [t] Linn. Muſ. Regis, tom. 2. p. 27.

and

and Parrots. When it raiſes its voice, it makes a ſingular creaking ſound, eaſier to be imagined than deſcribed, ſomewhat reſembling the cackling of a hen, but more ſonorous: there is a peculiarity in it which almoſt penetrates the brain, and affects the head in a manner not to be deſcribed; this, at leaſt, has happened to me. I never heard it make this loud noiſe but in the morning; but its conſtant noiſe is like a Turkey Hen. It chuſes high places to ſleep in, as Hens do: it is brought up tame in Nubia, and other places of Africa, as well as America, where it is very familiar, and feeds with other poultry. It is as pretty a bird as one would wiſh to ſee, and is certainly the third bird in beauty, after the Peacock and Humming bird: it does not, it is true, dazzle the eye with gaudy colours; but its elegant ſhape, and the regular diſpoſition of the ſpots, make it appear perfectly handſome.

43. Tetrao orientalis[u]. The Oriental Partridge.

It is of the ſize of the common Partridge, and is found in the groves and woods of Natolia. It is taken in the winter.

44. Tetrao Coturnix[w]. The Quail. Tetrao Iſraelitarum. Haſſelquiſt.

It is of the ſize of a Turtle Dove: I have met with it in the wilderneſs of Palæſtine, near the ſhores of the Dead Sea and Jordan, between Jordan and Jericho, and in the deſarts of Arabia Petræa. If the food of the Iſraelites in the deſarts was a bird,

[u] Lin. Syſt. Nat. P. 161. N. 12. [w] P. 161. N. 13.

this is certainly it, being ſo common in the places through which they paſſed.

I HAVE ſeen a ſpecies of Partridge, very common about the pyramids of Egypt, and in the deſarts. It is of a greyiſh colour, and leſs than our common Partridge. This ought certainly to obtain a place amongſt the birds mentioned in the Scriptures. The Arabians call it Katta. An Selaw?

45. Columba domeſtica[x]. The Pigeon.

I HAD three very ſingular and fine varieties of this ſpecies at Cairo, 1751.

1. Columba area oculorum lata nuda rugoſa pallide ſanguinea.

A PIGEON, which hath the circle round the eyes broad, naked, wrinkled, and of a fleſh colour. This comes from Arabia.

2. Columba criſpa.

THIS bird is of the ſize of the common Pigeon; the pinions, or upper part of the wings, are covered with ſmall erect curl'd feathers, ſomewhat like the petals of a flower. It is quite white; I have been informed, that it is likewiſe found of a black colour; but I never ſaw one of them. It is brought from India.

3. Columba arabica tremula. The Fan-tail Pigeon.

IT is of the ſize of a common Pigeon; it carries its neck very far back, and its head is in conſtant

[x] Lin. Syſt. Nat. P. 162. N. 1.

tremulation;

tremulation; the breaſt is very convex, and projects far out, eſpecially in the female. I had it brought from Arabia Felix to Cairo. The head, belly, wings, throat, and upper part of the neck, were quite white, and a white faſcia in the middle of the back; the ſhoulders, back, and under part of the neck, were of a ſhining changeable purple; this is the colour moſt common to this variety, yet I have ſeen others of a different colour, but of the ſame form and ſize. It is the moſt elegant and beautiful variety of all hitherto known; its poſition, when it walks, is very particular, for it elevates one half of the body, viz. the breaſt, and part of the belly; but the female does this in a greater degree than the male. The common Pigeon is by the Arabians called Haram; the Turtle Dove they call Jamara; the Ring Dove Joſie. The latter of theſe migrates at Cairo; it lives in the holes of the adjacent houſes, from the filling of the canal of Trajan until it is dry; but is not ſeen during the remaining part of the year. The common Pigeon builds her neſts in the following manner: the male gathers ſtraw, &c. and carries it to the ſitting female; but he gives it to her in a very peculiar manner, leaning his neck over hers, ſo that ſhe receives the materials from the oppoſite ſide, and lays them under her belly, building a round neſt. It was in this manner, the firſt variety of the Pigeons, here deſcribed, proceeded in building its neſt. I had it for ſome time in Cairo.

46. Alauda hiſpanica. The Spaniſh Lark.

I SAW this in the Mediterranean, coming from the Spaniſh ſhore, the 18th of November, 1749, and

and gave an account of it in that part of my journal.

47. Sturnus vulgaris [y]. The Starling.

It comes to Egypt in the winter, from the Southern parts of Europe, France and Italy.

48. Emberiza melitenſis. The Eaſtern Bunting.

I saw it in the Mediterranean, coming on board from Malta, and then deſcribed it.

49. Emberiza africana [z]. The African Bunting.

It came on board the firſt of November, 1749, from Africa; I then deſcribed it in my journal.

50. Motacilla (yvica) corpore fuſco viridiſcente, pectore ferrugineo. The Wagtail from Yvica.

It was caught on board the ſhip the 18th of October, 1749, and came from the iſland Yvica.

51. Motacilla corpore ex fuſco viridiſcente, pectore ferrugineo. The Red-breaſted Wagtail.

I saw it in the Mediterranean, near the Spaniſh ſhore, whence it had come on board the 15th of October, 1749, and have already deſcribed it in my journal.

[y] Lin. Syſt. Nat. P. 167. N. 1. [z] P. 174. N. 20.

52. Motacilla

52. Motacilla Hiſpanica. The Spaniſh Wagtail.

It came on board the 15th of October, 1749, from the Spaniſh ſhore. It feeds on flies.

The Arrival of Migrating Birds in Egypt, obſerved in the year 1750.

IN the months of September and October, at the end of the former, and beginning of the latter, I have obſerved the wading birds called Grallæ.

Ardea Grus[a] (Crane) from Greece and Turkey.

I know not whence this bird came. The Egyptians tell me, that it is an inhabitant of Egypt, and that it is met with in the Southern parts of the kingdom in ſummer, but comes to Lower Egypt in autumn. If this is true, it differs from the nature of other birds, which go from the North to the South at that time; but this, on account of food, comes to the North. The bird of this kind, which I deſcribed at Smyrna, was brought from Greece, according to the accounts of the Turks: but how can this agree with the relation of the Egyptians?

Tringa autumnalis. The autumnal Plover.

Tringa ægyptia. The Egyptian Plover.

Tringa Vanellus[b]. The Baſtard Plover.

It comes in great numbers in the beginning of October, and remains all the winter. I ſaw it about

[a] Lin. Syſt. Nat. P. 141. N. 2. [b] P. 148. N. 2.

Cairo

Cairo the 15th of December, 1750, where it is eſteemed good eating.

SEVERAL other ſpecies of Plovers, which I have already deſcribed.

Pelecanus Onocrotalus [c]. The Pelecan.

THIS bird comes to Egypt in the middle of September. In flying, they form an acute angle, like the common wild Geeſe, when they migrate. In the ſummer they inhabit the Black Sea, and coaſts of Greece; and, in their migration, remain for a few days near Smyrna, and the other parts of the coaſts of Natolia, but never ſtray far from the continent: they fly very high. Some of them remain at Damiata, and in the iſlands of the Delta, in the Mediterranean, but the greateſt part goes to Egypt.

The Motacilla Ficedula arrives in September.

THE Alaudæ (Larks) Fringilla Carduelis (Goldfinch) and domeſtica, with ſeveral others of the Sparrow tribe (Paſſeres Linnæi), remain all the year.

NOVEMBER.

IN this month all ſorts of water fowl abound in the places lately overflowed by the Nile; for here they find plenty of ſmall frogs for food: they remain till near the end of the ſpring, and come, perhaps, from Europe; nor are they, at this time, leſs numerous in Natolia and the iſlands.

Anas Boſchas [d]. The Duck.

THIS appeared on the tables about the beginning of this month: they are ſhot, but in no great plenty.

[c] Lin. Syſt. Nat. P. 132. N. 1. [d] Lin. Syſt. Nat. P. 127. N. 34.

Anas

Anas Penelope [e]. The Wigeon.

THIS kind was brought alive in great numbers, about the middle and latter end of this month: they are caught in nets at night, juſt before the water is entirely returned or dried up.

MARCH.

Tetrao Coturnix [f]. The Quail.

AN amazing number of theſe birds come to Egypt at this time; for in this month the wheat ripens. They conceal themſelves amongſt the corn, but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they ſpread a net over the corn, and ſurround the field, at the ſame time making a noiſe, by which the birds are frightened, and endeavouring to riſe, are caught in the net in great numbers, and make a moſt delicate and agreeable diſh.

IN December and January, 1749, I ſaw Tringæ, Charadrii, and other migrating birds, of the genus of Scolopax, ſuch as Woodcocks, &c. at Smyrna; I afterwards ſaw in the following year, 1750, at the ſame time of the year, ſome of the ſame kind of birds in Egypt. Hence we ſee, that migrating birds are not at all obliged to go to the ſame climate or country; but it is ſufficient for them to find a place where the air is temperate, and food in plenty, in which they may winter; neither do thoſe which winter in Egypt, come from the ſame places as thoſe that winter in Natolia; for I have found by experience, that birds go in a direct line from North to South, and never take their courſe

[e] Lin. Syſt. Nat. P. 126. 24. [f] Lin. Syſt. Nat. P. 161. N. 13.

from Eaſt to Weſt, or Weſt to Eaſt. Hence it ſeems probable, that thoſe which winter in Natolia, come from the borders of Muſcovy, Tartary, &c. and thoſe which winter in Egypt, from the oppoſite parts of Greece and Southern Europe.

The BIRDS of Damiata in Egypt, 1751.

Fulica atra. The Coot.

Anas griſea mediocris, roſtro apice plano lato rotundato. The grey Duck.

Pelecanus Onocrotalus.

THE Pelecan, I ſaw at Damiata, was quite white; and that I ſaw at Smyrna was of a greyiſh, or dark colour. The inhabitants of Damiata make a veſſel out of the upper part of the beak, with which they lade the water out of their boats.

Anas Cygnus g. The Swan.

I SAW this on the coaſt of Damiata, near Egypt.

Poulle de Ris of the French.

THIS is of the Hen tribe (Ordo Gallinaceus Linnæi.) Corolla coccinea, reflexa in vertice. It is plentiful in the fields, during the growth of the Rice. The ſeaſon was not yet come, in which it might be procured; for about this time theſe birds

g Lin. Syſt. Nat. P. 122. N. 1.

are

are ſcattered over the deſarts, and hatch their young. They come in May, and the following months, taking up their quarters in the Rice fields, eating the valuable food which nature deſigned for them.

The ANIMALS which I ſaw in the Holy Land.

QUADRUPEDES.

1. Hyſtriæ criſtata. The Porcupine.

IN the mount of Temptation near Jordan.

2. Canis aureus. The Jackcall. Chical of the Turks.

IN the hedges near Jaffa.

3. Canis Vulpes. The Fox.

IN the vineyards near Bethlehem and Philiſtæa, in great plenty.

4. Capra Cervicapra. The Rock Goat.

IN mount Thabor.

5. Cervus Dama. Fallow Deer.

IN mount Thabor.

BIRDS.

6. Vultur Percnopterus. The Egyptian Vulture.

NEAR Jeruſalem.

7. Falco Gentilis. The Falcon.

WITH the Arabs.

8. Falco Tinnunculus. Keſtrell.

IN the mountains near Nazareth.

9. Vultur. A Vultur.

NEAR Cana in Galilee.

10. Corvus Monedula. The Jackdaw.

IN numbers in the oak woods near Galilee.

11. Picus viridis. The Green Wood Spite.

AT the ſame place.

12. Merops Apiaſter. The Bee-catcher.

IN the groves and plains between Acra and Nazareth.

13. Motacilla Luſcinia. Nightingale.

AMONGST the willows at Jordan, and Olive-trees of Judea.

14. Alauda arvenſis. The Field Lark.

EVERY where.

15. Fringilla

15. Fringilla Carduelis. Goldfinch.

In the gardens near Nazareth.

16. Tetrao rufus. The Red Partridge.

17. Tetrao Iſraelitarum. The Quail of the Iſraelites.

In the deſarts near the Dead Sea.

18. Tetrao Coturnix. The Quail.

In Galilee.

19. Columba Turtur. The Turtle Dove.

20. Columba Palumbus. Ring Dove.

In Galilee.

CLASSIS III.

AMPHIBIA.

53. Lacerta crocodilus. The Crocodile.
54. Lacerta chamæleon. The Chamæleon.
55. Lacerta ſtellio. The Lizard Stellio.
56. Lacerta ægyptia. The Egyptian Lizard.
57. Lacerta gecko. The Lizard Gecko.
58. Lacerta ſcincus. The Scinc.
59. Lacerta nilotica. The Lizard of the Nile.
60. Coluber vipera. The Viper of the Shops.
61. Coluber ceraſtes. The horned Viper.
62. Coluber haje. The Viper Haje.
63. Colubri duæ ſpecies. Two Species of Vipers.
64. Anguis jaculus. The Snake Jaculus.
65. Anguis colubrina. The Viper Snake.
66. Anguis ceraſtes. The horned Snake.

Lacerta Crocodilus[a], The Crocodile.

THE Crocodile ſwallows ſtones to aſſiſt digeſtion, after the manner of ſeed-eating birds, which commit to the ſtomach the work of maſtication, as

[a] Linn. Syſtem. Nat. Pag. 200. No. 1.

well

well as concoction, being deſtitute of the inſtruments adapted to that purpoſe.

THE Egyptians ſay that his excrements do not paſs through the anus: this ſeems to be confirmed by the ſtructure of the gut, which is near the Pylorus; for it cannot eaſily be conceived, that excrements ſhould paſs thro' ſo narrow a paſſage, ſeemingly deſtined for the conveyance of the Chyle only; but the ſtructure of the parts, and the Gut being ſo near the Pylorus, ſeem to indicate that the excrements paſs through it into the Ventricle, and are vomited up. The inhabitants above Cairo ſay, they ſee this daily, and obſerve that the Crocodile is obliged to come on ſhore as often as he has occaſion to eaſe himſelf. There is a Folliculus, of the bigneſs of a Hazel nut, under the ſhoulders of the old Crocodiles: this contains a thick matter, which ſmells like muſk. The Egyptians are very anxious to get this when they kill a Crocodile, being a perfume much eſteemed by the grandees. I did not find one in any I diſſected. When the male copulates with the female, he turns her with his ſnout on her back.

THE eggs of the Crocodile are larger than a Hen's egg, but not ſo large as that of a Gooſe, being covered with a hard cruſt, of a rugged ſurface, and a cloudy white colour: theſe were taken out of a female 30 feet long.

THE Egyptians uſe the fat againſt the Rheumatiſm, and ſtiffneſs of the tendons, eſteeming it a powerful remedy outwardly applied.

THEY ſay the gall is good for the eyes: they make uſe of it as a certain remedy for barrenneſs in women, taking about ſix grains internally, and outwardly they apply a Peſſus, made of cotton, and the gall of a Crocodile.

THE eyes of the Crocodile are the beſt Aphrodiſiac of any known by the Arabs, who prefer it to all confections of Dia-ſatyrii, Hyacinthi, &c. and even to Amber-greaſe.

THE Crocodile does inexpreſſible miſchief to the common people of Upper Egypt, often killing and devouring women who come to the river to fetch water, and children playing on the ſhore, or ſwiming in the river. In the ſtomach of one diſſected before the Engliſh Conſul, Mr. Barton, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt for ornaments.

HE breaks the nets of the fiſhermen, if they come in his way, and they are often expoſed to great danger. I found a fiſhing hook in the palate of the Crocodile which I diſſected.

JOB, in c. iv. v. 20, aſketh, "Can a man draw up the Leviathan (Crocodile?)" And anſwers it in the negative; for it was known even in his time, that this animal poſſeſſed the art of deſtroying the hooks and other utenſils of fiſhermen.

I TOOK this deſcription at Cairo from one alive, the 30th of January, 1751.

LINNÆUS hath given a deſcription of the external parts of this creature, in the firſt volume of his Amœnitates Academ. p. 122.

54. Lacerta Chamæleon [b]. The Chamæleon.

I FOUND the remains of various inſects in its ſtomach, viz. Tipulæ, Coccionellæ and Butterflies. I ſaw part of an entire ear of Barley in the excrements, which is very ſingular. I could not find the Veſica Urinaria (Bladder).

THIS animal is very ſubject to the Jaundice, eſpecially if it is made angry; it ſeldom changes unleſs

leſs it is made angry, from black to a yellow, or greeniſh colour, that of its gall; which laſt, being tranſmitted into the blood, appears very plain, as the muſcles of the Chamæleon are very thin, and the ſkin tranſparent or pellucid.

THIS Lizard, of which the ancients have related ſo many true and fabulous ſtories, and which is known to all writers in Natural hiſtory, under the compound name of Chameleo, I procured alive about this time, when the ſpring had induced it to leave the retreat wherein it had paſſed the winter. This elegant creature is frequently found in the neighbourhood of Smyrna, particularly near the village Sedizeud: here it climbs the trees, and runs amongſt the ſtones. The people of the country told me that it lived in hollow trees; I have not been an eye witneſs of this, but have often ſeen it climb on the branches of the Olive-tree, Plane, &c. Every one knows the qualities attributed to this animal; that it changes colour, and lives on air, without requiring other food.

I DID not fail making all the enquiry I could concerning its nature, in a place where it is ſo frequently found. The inhabitants told me that it would aſſume the colour of a piece of cloth, or other painted or coloured ſubſtance, which might be put before it. Some have aſſured me that it lives only on air, but others have told me that they have ſeen it catching a ſort of very ſmall flies.

I WILL now relate what I obſerved myſelf, in one I kept alive a conſiderable time; and firſt concerning the colour. I could never obſerve that it aſſumed the colour of any painted object preſented to its view, though I have made many experiments, with all kinds of colours, on different things, Flowers, Cloth, Paintings, &c. Its natural colour is iron-

grey,

grey, or black mixed with a little grey. This it ſometimes changes, and becomes entirely of a brimſtone yellow: this is the colour I have ſeen it moſt frequently aſſume, except that firſt mentioned. I have ſeen it aſſume a darker yellow, approaching ſomewhat to a green, ſometimes a lighter; at which time it was in colour more inclined to a white than a yellow. I have not obſerved him to aſſume any more colours; ſuch as red, blue, purple, &c. I am, for this reaſon, inclined to believe, that all which has been ſaid concerning the changing and ſhifting of colours in the Chamæleon, conſiſts only in this, that on certain occaſions it changes the dark colour, which ſeems to be natural to it, into yellow, of various ſhades. This change it makes frequently. I obſerved, that it more particularly did it on two occaſions; one was when I expoſed it to the hot beams of the ſun, and the other when I made it angry, which I did by pointing at it with my finger. When it was changing from black to yellow, the ſoles of its feet (Plantæ & Palmæ Pedum) its head, and the bag under its throat (Gula ſaccata) began firſt to change, which was afterwards continued over the whole body. I ſaw it ſeveral times ſpeckled, or marked with large ſpots of both colours over the whole body, which gave it an elegant appearance. When it was of an iron grey colour, it extended its ſides, or ribs, and hypochondria, which made the ſkin ſit cloſe to the body, and it appeared plump and handſome; but as ſoon as it turned yellow, it contracted thoſe parts, appearing thin, empty, lean, and ugly; and the nearer it approached in colour to white, the emptier and uglier it ſeemed, but it appeared worſt in regard to ſhape, when it was ſpeckled. I kept this creature alive for twenty-four

four days, from the 8th of March to the 1ſt of April, without affording it an opportunity of taking any food, yet was it nimble and lively during the whole time, climbing up and down in its cage, fond of being near the light, and conſtantly rolling its eyes, which are indeed admirable: I could however, at laſt, plainly perceive that it waxed lean, and ſuffered for hunger. It could no longer hold faſt by the grating of the cage, but fell thro' weakneſs, when a Turtle, which was kept in the ſame room, bit it, and haſtened its death. I have ſeen the Chamæleon of Egypt, but it is leſs than the Aſiatic, and is not often met with.

55. Lacerta Stellio[c]. The Lizard Stellio.

THIS creature frequents the ruinous walls of Natolia, Syria, and Palæſtine. The Arabs call it Hardun. The Turks kill it; for they imagine, that by declining the head, it mimicks them when they ſay their prayers.

56. Lacerta (Ægyptia) cauda verticillata ſquamis denticulatis, pedibus penta-dactylis. The Egyptian Lizard. Lacerta Cordylus[d]?

THIS is found in the mountains and plains of Egypt.

57. Lacerta Gecko[e]. The Lizard Gecko.

THIS is very frequent at Cairo, both in the houſes and without them. The poiſon of this ani-

[c] Lin. Syſt. Nat. P. 202. N. 10. [d] P. 202. 9. [e] P. 205. N. 21.

mal

mal is very ſingular, as it exhales from the Lobuli of the toes. The animal ſeeks all places and things impregnated with ſea ſalt, and paſſing over them ſeveral times, leaves this very noxious poiſon behind it. In July, 1750, I ſaw two women and a girl, in Cairo, at the point of death, from eating cheeſe new ſalted, bought in the market, and on which this animal had dropt its poiſon. Once at Cairo, I had an opportunity of obſerving how acrid the exhalations of the toes of this animal are, as it ran over the hand of a man who endeavoured to catch it; there immediately roſe little puſtules over all thoſe parts the animal had touched; theſe were red, inflamed, and ſmarted a little, greatly reſembling thoſe occaſioned by the ſtinging of nettles. It emits an odd ſound, eſpecially in the night, from its throat, not unlike that of a frog.

58. Lacerta Scincus[f]. The Scinc.

THIS is found in Petræa Arabia near the Red Sea, and in Upper Egypt, near the Nile. It is much uſed by the inhabitants of the Eaſt as an aphrodiſiacum, but not at this time by the Europeans. The fleſh of the animal is given in powder, with ſome ſtimulating vehicle; broth made of the recent fleſh, is likewiſe uſed by the Arabs. It is brought from Upper Egypt and Arabia, to Alexandria, whence it is carried to Venice and Marſeilles, and from thence to all the apothecaries ſhops of Europe. It has been an error, common to almoſt all authors, to imagine the Scincus to be a fiſh.

[f] Lin. Syſt. Nat. P. 205. N. 22.

59. Lacerta

59. Lacerta (nilotica) cauda tereti longa, corpore toto glabro, ſquamis angulo obtuſo notatis. The Lizard of the Nile.

This is met with in the moiſt places of Egypt, near the Nile. The Egyptians ſay, that this Lizard proceeds from the eggs of the Crocodile hatched in the ſand, but that the Crocodile proceeds from thoſe which are laid in the water. I need not add, that this is in every reſpect falſe.

60. Coluber Vipera [g]. The Viper of the Shops.

It is found in Egypt, and affords all thoſe preparations which are to be had in the ſhops: Sal Viperæ, Viperarum caro exſiccata, Trochiſci viperini, are prepared from this Viper, ſufficient for the inhabitants, and for Europe. A conſiderable quantity is yearly carried to Venice, to make treacle; and this is the true Viper of the Shops.

61. Coluber Ceraſtes [h]. The horned Viper.

It is a native of Egypt.

62. Coluber Haje [i]. The Viper Haje.

The Arabs call it Haje. It is found in Egypt. When angry, it blows up its throat and neck to four times the ſize of its body.

[g] Lin. Syſt. Nat. P. 216. [h] P. 217. [i] P. 225.

63. I ſaw

63. I ſaw two ſpecies of Vipers at Cyprus.

1. One is called Aſpic; of this they relate:

(a) THAT it contains the moſt ſubtile poiſon, killing within a few hours, with a univerſal Gangræne.

(b) That it changes its colour to that of the ground on which it lies, uſing this faculty as a ſtratagem, the better to enable it to ſeize its prey.

2. Of the other they ſay:

(a) THAT it is at enmity with the firſt, and kills it.

(b) THAT one devours others of its own ſpecies.

(c) THAT it ſeizes on Larks, Sparrows, and other birds, with an incredible agility, whilſt they are at reſt, devouring them entire; and this I have myſelf ſeen.

64. Anguis jaculus [k]. The Snake Jaculus.

65. Anguis ſcolubrina [l]. The Viper Snake.

66. Anguis ceraſtes [m]. The horned Snake.

THESE three are all met with in Egypt.

[k] Lin. Syſt. Nat. P. 228 [l] P. 228. [m] P. 228.

CLASSIS IV.

PISCES. FISH.

67. Muræna anguilla [a]. The Eel.

68. Echencis neucrates [b]. Sucking fiſh.

Alexandria. The Arabs call it Chamel or Ferrhun: it is very rare in theſe waters.

69. Gobius paganellus [c]. Gudgeon.

HARBOUR of Smyrna.

70. Scorpæna porcus [d].

HARBOUR of Smyrna.

71. Chætodon nigreſcens [e].

THE Red Sea.

72. Sparus mormyrus [f].

HARBOUR of Smyrna.

[a] Lin. Syſt. Nat. P. 225. N. 4. [b] P. 261. N. 2. [c] P. 263. N. 2. [d] P. 266. N. 1. [e] P. 274. N. 9. [f] P. 281. N. 20.

73. Sparus

73. Sparus aurata [g]. Gilt Head.

Smyrna.

74. Sparus orientalis.

Smyrna.

75. Sparus niloticus.

Nile. The inhabitants call it Giralle.

76. Sparus galilæus [h].

Lake Genazereth in Galilee.

77. Labrus Pavo [i].

THE Mediterranean, on the coasts of Syria.

78. Labrus niloticus [k].

THIS is the best fish of the Nile. The Arabs call it Bulti.

79. Labrus orientalis.

Smyrna.

80. Sciæna umbra [l].

THE Mediterranean sea, near Damiata. The Arabs call it Schifsch.

81. Perca ægyptia. Ægyptian Perch.

THE Mediterranean and Egypt. The Arabs call it Charms.

[g] Lin. Syst. Nat. P. 277. N. 1. [h] P. 282. N. 22. [i] P. 283. N. 8. [k] P. 286. N. 24. [l] P. 280. N. 4.

82. Perca

82. Perca nilotica [m]. The Perch of the Nile.

THE Nile, near and above Cairo. The Arabs call it Keſchr: the French, who dwell in Egypt, Variole. The fleſh has a ſweet and exquiſite flavour, and is not hard, but very white. It is one of the beſt fiſhes of the Nile; and as it is of the largeſt ſize in Egypt, it adorns a table, if brought on it entire, and well fryed.

83. Perca Luth. The Damiatic Perch.

Damiata. The Arabs call it Luth.

84. Scomber Trachurus [n].

THE Mediterranean ſea; Smyrna.

85. Gaſteroſteus Ductor [o].

THE Mediterranean.

86. Silurus Clarias [p].

IT lives in the Nile, and is called Scheilan by the Arabians. If it pricks any one with the bone of the breaſt fin, it is dangerous, being poiſonous. I have ſeen the cook of a Swediſh merchant-ſhip die of the prick of this fiſh.

87. Silurus anguillaris [q].

IT is found in the Nile, about Roſetta and Cairo. The Arabs call it Charmuth.

[m] Lin. Syſt. Nat. P. 290. N. 5. [n] P. 298. N. 6. [o] P. 295. 2. [p] P. 306. N. 10. [q] P. 305. N. 5.

88. Silurus Myſtus [r].

THE Nile, near Cairo.

89. Salmo niloticus [s]. The Salmon of the Nile.

THE Nile, near Cairo. This fiſh frequently weighs 100lb. The Arabs call it Nefaſch. The fleſh is ſweet, and one of the beſt in the Nile.

90. Atherina Hepſetus [t].

THE harbour of Smyrna. The Turks call it Jumiſch baluk, i. e. Silver fiſh.

91. Mugil Cephalus [u]. The Mullet.

THE Mediterranean Sea; Smyrna; Nile. The Arabs call it Buri.

92. Clupea Alöſa [w]. A kind of Herring.

THE Mediterranean Sea at Smyrna, and in the Nile near Roſetta. This fiſh goes up almoſt as high as Cairo, in December and January: they fill it with wild Marjoram, and fry it, when it almoſt intoxicates the eaters. The French call it Sardaine; the Arabs at Cairo, Sagboga. This fiſh eats very well, eſpecially if fried in olive oil, or butter.

93. Cyprinus orientalis.

94. Cyprinus niloticus [x].

THE Nile.

[r] Lin. Syſt. Nat. P. 305. N. 4. [s] P. 312. N. 22. [t] P. 315. 1. [u] P. 316. N. 1. [w] P. 318. N. 13. [x] P. 322. N. 9.

95. Cyprinus

95. Cyprinus Dentex [y].

THE Nile. The Arabs call it Kalb El Bar, i. e. Sea Dog.

96. Mormyrus anguillóides [z].

THE Nile. The Arabs call it Caſchive.

97. Tetraodon (Fahaka) corpore teretuiſculo, abdomine inflato utrinque aculeato, infra anum glabro.

THE Nile, about Cairo, where it hath been found but of late, and never known in former times, according to the inhabitants. It came, perhaps, from the Mediterranean. The Arabs call it Fahaka, and ſay that it grows to a prodigious ſize. When it is juſt caught, it pricks the ſkin, if it is taken in the bare hands, and produces ſmall puſtules, in the ſame manner as nettles. This I have been told by fiſhermen; who likewiſe informed me, that the fleſh is a ſudden poiſon. I have never had an opportunity of trying it.

98. Syngnathus marinus.

[y] Lin. Syſt. Nat. P. 325. N. 25. [z] P. 327. N. 2.

CLASSIS V.

INSECTA. INSECTS.

99. Scarabæus Ceratoniæ. The Beetle of the Carob-tree.
100. Curculio Cypri. The Weevel from Cyprus.
101. Meloe Cichorii. The Bliſtering Fly of the Ancients.
102. Cerambyx ſmyrnenſis. The Capricorn Beetle from Smyrna.
103. Gryllus arabicus. The Locuſt from Arabia.
104. Sphinx Atropos.
105. Phalæna ficus. The Moth of the Fig-tree.
106. Phalæna.
107. Phalæna amygdali fructus. The Moth of the Almond.
108. Phalæna Mori. The Silk Worm.
109. Panorpa Coa.
110. Cynips Pſenes. The Gall Fly of the Fig.
111. Cynips Sycomori. The Gall Fly of the Sycamore.
112. Cynips ægypti. The Egyptian Gall Fly.
113. Tenthredo ſodomitica.
114. Tenthredo dactyli.
115. Ichneumon natoliæ.
116. Ichneumon vitis.
117. Apis mellifera. The Bee.

118. Culex cypri. The Gnat of Cyprus.
119. Culex ægypti. The Gnat of Egypt.
120. Muſca buphthalmi. The Fly of the Ox Eye.
121. Acarus citri.
122. Acarus teſtudinis.
123. Aranea galilæa. The Spider of Galilee.
124. Aranea vitis. The Spider of the Vine.
125. Aranea Coa. The Spider of Coa.
126. Cancer curſor. The Running Crab.

99. Scarabæus ceratoniæ[a]. The Beetle of the Carob-tree.

I FOUND this at Cairo, feeding on the leaves of the Carob-tree.

100. Curculio (Cypri) mediocris, fuſcus, linea longitudinali atra in dorſo. The Weevel of Cyprus.

THIS I catched at Cyprus.

101. Meloe cichorii[b]. The Bliſtering Fly of the Ancients.

THIS lives and feeds on the flowers of Succory.

102. Cerambyx ſmyrnenſis. The Capricorn Beetle of Smyrna.

I FOUND this at Smyrna, in the burying place of the Jews.

103. Gryllus arabicus. The Arabian Locuſts.

[a] Lin. Syſt. Nat. P. 353. N. 57. [b] P. 419. N. 5.

The uſe of LOCUSTS for Food in Arabia.

DURING my ſtay in Egypt, I uſed every means to learn whether Locuſts are to this day eaten, either in this or the neighbouring countries. I was the more ſolicitous to be informed of this, as I thought the anſwer would determine what St. John lived on in the deſart. Whether the ἀκρίδες of this holy man are Locuſts, according to the literal ſenſe of the word in all Grecian authors, or whether theſe ἀκρίδες are the fruit of ſome tree, or a kind of birds. The firſt has been the opinion of all interpreters of the ſcriptures, who attended only to the contents of them; others, who have tranſlated the New-Teſtament, were for ſhewing their refined genius; aſſerting, that St. John never eat Locuſts, as they are an unnatural food, never uſed by any body, and not adapted for ſuſtenance. This is the ſtrongeſt argument, by which they endeavoured to deſtroy the true meaning; and this feigned unnaturalneſs, has, as I imagine, occaſioned an alteration, where there needs none, and induced ſome to crack their brains in finding for St. John other food, than what he really eat, during the rigorous courſe of life which he led in the deſart. If it can be demonſtrated, that Locuſts are to this day eaten in the neighbourhood of the place where St. John dwelt, the impoſſibility and unnaturalneſs of this diet can no longer be aſſerted, and the weakeſt perſon will form the following concluſion:

If Locuſts are to this day eaten in thoſe places, where St. John dwelt, I cannot ſee why he may not have lived on the ſame inſect, according to the evangelic hiſtory, which therefore needs no alteration. Ἀκρίδες will remain what they have been, and are neither changed to birds nor fruit.

A TRAVELLER is the only perſon who can learn whether Locuſts are to this day eaten in the Eaſt; to accompliſh his deſign, he muſt either be an eye witneſs, or receive informations from thoſe who have been on the ſpot, where they could know the truth of it; of whoſe veracity he muſt be as well aſſured, as if he had ſeen and eat them himſelf. Arabia is the place where theſe informations are to be obtained, a country inacceſſible to Europeans: it is therefore evident, that no European ever could, or perhaps ſcarcely ever will, be an eye witneſs to the truth of this. Informations and relations therefore, procured from perſons who have viſited, and ſeen the cuſtoms of, the country, on which one may depend, are the only means we have left to come at the truth; and theſe I have earneſtly endeavoured to obtain, during my travels in Aſia and Egypt. I have aſked Franks, who have long lived in the Eaſt, whether they ever heard that Locuſts were eaten there? They all anſwered in the affirmative, and thoſe of greateſt veracity I got in Egypt (Chaſſin, firſt French interpreter in Alexandria, who had lived thirty years in Egypt) and Aleppo (Bonard, French Chancellor in Smyrna, who had long lived at Aleppo) being the places where ſuch informations may be eaſieſt obtained. I have aſked Chriſtians, inhabitants of the country, Armenians, Grecians, Coptites, and Syrians, who were born here, and travelled in Syria, near the Red Sea and Egypt, if they knew whether the Arabians eat Locuſts?

All anſwered, that they have partly ſeen them eat them, and partly heard it ſaid that they were a common food amongſt the Arabians. But the informations I had from Greeks, who had travelled to mount Sinai, are thoſe I can moſt depend on; for the Grecian church has a noted convent there. The Arabians live in the places adjacent and near it, wherefore they have a good opportunity of informing themſelves of their cuſtoms: I at length met with a perſon who gave me better informations, and ſtronger aſſurances than all the reſt. This was a Scheck, with whom I was acquainted at Cairo; one of the moſt learned and moſt ingenious of any there, who had been ſix years at Mecca. Him I aſked, in the preſence of Mr. Le Grand, the principal French interpreter at Cairo; and Mr. Fourmont (nephew to the learned Fourmont in Paris, who was ſent hither at the expence of the royal French academy, to learn the Eaſtern languages) whether he knew that the Arabs fed on Locuſts? And he gave me the following anſwer: "At Mecca, which is furniſhed with corn from Egypt, there frequently rages a famine, when there is a ſcarcity in Egypt. The people here are then obliged, as in all other places of the world, to ſupport life with unuſual food. Locuſts obtain a place then amongſt their victuals: they grind them to flower in their hand mills, or powder them in ſtone mortars: they mix this flower with water to a dough, and make thin cakes of it, which they bake like other bread, on a heated griddle; and this ſerves inſtead of bread, to ſupport life, for want of ſomething better." I further enquired whether the Arabs do not uſe Locuſts, without being driven by neceſſity? He anſwered, that it is not uncommon to ſee them eat Locuſts, when there is no famine: but then

then they boil them a good while in water, afterwards ſtew them with butter, and make a ſort of fricaſſee; which, he ſays, has no bad taſte, he having taſted them. I further enquired, whether the Locuſts of the Arabians were different from thoſe in Egypt? He anſwered, No; and ſaid he had ſeen none in Arabia, but thoſe he had ſeen in Egypt, of larger and ſmaller kinds; that they take little and big, without diſtinction, for this uſe; and that at certain ſeaſons of the year, theſe inſects are as common in Arabia, as they are ſcarce in Egypt, at this time; where they, at leaſt, never occaſion a plague to the country, as they do in other places.

104. Sphinx Atropos [c].

THIS is ſometimes found in the houſes of Cairo.

105. Phalæna (Ficus) minima gregaria candida. The Moth of the Fig-tree.

I FOUND this between Acra and Tyre, ſitting on the Fig-trees; near the road which Alexander made for the paſſage of his army.

106. Phalæna parva atra ſubtus ferruginea.

THIS I found on the mountain of Precipitation, near Nazareth.

107. Phalæna amygdali fructus.

IT is odd, that Almonds cheriſh a Moth, when moſt other fruits nouriſh a Dermeſtes, Tenthredo, or ſome other inſect.

108. Phalæna mori [d]. The Silk Worm.

[c] Lin. Syſt. Nat P. 490. N. 8. [d] P. 499. N. 18.

The manner of breeding SILK WORMS in Syria.

THE eggs are laid in a warm room: the women often carry them in their boſoms, or lay them between the bolſters in a bed, where they are hatched; and to the Worms they immediately give Mulberry leaves, to which they ſtick faſt. They eat and grow for forty days, all that time laying on ſtages made of reed, in an arbour formed of boughs of trees. The worms are covered once a day with Mulberry leaves; and creeping upon theſe leaves, they ſeem almoſt to cover them, by the time a new layer of leaves is to be put over them. When they begin to change colour, the people ſet up branches of various trees; theſe they climb up, and begin to ſpin. When they have left off ſpinning, they are taken from their habitations; ſuch as are to be uſed for ſilk, which is by much the greateſt part, are laid in hot water, and wound on a reel; the remainder are kept alive to be transformed into moths, for preſerving the breed. When the Moths are come forth, the attendants ſpread a black carpet in the room; on this they lay their eggs, which are preſerved in ſmall bags. Thunder frequently deſtroys the worms, and Ants are their enemies, wherefore they cannot be bred in Egypt. Seyde (Sidon) exports yearly ſilk to a great value, as does alſo Tripoli. The former of theſe places ſends the greateſt part to Damaſcus, where they manufacture the beautiful watered half ſilks, viz. Cotton and Silk mixt, which are not to be equalled in any other

part of the world. Tripoli ſends moſt of its ſilk to Europe, which the French and Engliſh carry away. The ſilk which comes from Baruth, and is manufactured on Antiliban, is ſaid to excel all the ſilks of Syria.

109. Panorpa Coa [e].

THIS I found on the iſland Meteline and Stanchio (formerly Cous) in the Archipelago.

110. Cynips Pſenes [f]. The Gall Fly of the Fig.

I SAW this at Smyrna. It lives in the female Figs, the germina of which I have obſerved to be eaten by this inſect, finding one of them in almoſt every germen.

Is this inſect the Cupid of the Fig, carrying the pollen to the female? The Fig is to be conſidered as its gall; it eats the germen of the figs, and does more harm than good. When it is hatched, does it do the office of a mediator? (Vid. Amœn. acad. tom. p. 41.)

111. Cynips Sycomori [g]. The Gall Fly of the Sycamore.

IT dwells in the fruit of the Sycamore.

112. Cynips Ægypti. The Gall Fly of Egypt.

I HAVE found this in the leaves of various trees in Egypt, but particularly the Sycamore.

[e] Lin. Syſt. Nat. P. 552. N. 3. [f] P. 554. N. 13. [g] P. 554. N. 14.

113. Tenthredo

113. Tenthredo ſodomitica.

I HAVE found this in the Mad Apples, near mount Thabor and the Dead Sea.

114. Tenthredo Dactyli.

THIS I found in the ſtem of a Date tree at Damiata.

115. Ichneumon Natoliæ.

Natolia.

116. Ichneumon Vitis.

I SAW this on the vine at Smyrna.

117. Apis mellifera[b]. The Common Bee.

THE Egyptian Bee-hives are very ſingular in their kind. They are made of coal duſt and clay, which being well blended together, they form of the mixture a hollow cylinder, of a ſpan diameter, and as long as they pleaſe, from ſix to twelve feet: this is dried in the ſun, and becomes ſo hard, that it may be handled at will. I ſaw ſome thouſand of theſe hives, at a village between Damiata and Manſora; they compoſed a wall round a houſe, after having become unſerviceable in the uſe they were firſt made for.

[b] Lin. Syſt. Nat. P. 576. N. 17.

120. Culex

118. Culex cypri minimus ſubfuſcus, antennis breviſſimis faſciculis plumoſis, alis ovatis. The Gnat of Cyprus.

THIS is an inſect peculiar to Cyprus, and occaſions great uneaſineſs, by its painful bites in the night; which leave puſtules more inflamed, and longer of duration, than thoſe made by the common Gnat.

119. Culex ægypti articulationibus candidis. The Gnat of Egypt.

120. Muſca Buphthalmi. The Fly of the Ox Eye.

THIS is found in the common Ox Eye, near Damiata in Egypt, in great numbers.

121. Acarus citri.

I HAVE ſeen this inſect in a rotten lemon.

122. Acarus teſtudinis.

THIS lives on the Land Turtle at Smyrna.

123. Aranea galilæa. The Spider of Galilee.

THIS I found near the Fountain of Solomon in Galilee.

124. Aranea vitis. The Spider of the Vine.

THIS I found on the vines in Natolia.

125. Aranea

125. Aranea coa. The Spider of Coa.

Island of Stanchio, in the Archipelago.

126. Cancer curſor [1]. The Running Crab.

This lives in the ſea, and on the coaſts about Egypt and Syria: I took it on the coaſt of Alexandria, in the month of May.

This animal is very ſingular, coming up from the ſea about ſun-ſet, and running very faſt on the ſandy ſhore, in great numbers. The ſituation of the eyes in the feelers (Antennæ) is very remarkable; the ſame may be ſaid of the ſtructure of the Antennæ, and the appendices to the tail.

CLASSIS

CLASSIS VI.

VERMES.

127. Sepia octopodia [k]. The Cuttle-fiſh.

128. Pinna muricata [l].

THE Cuttle-fiſh (Sepia octopodia) is the moſt inveterate enemy of this animal, ruſhing in, and devouring it as ſoon as it opens the ſhell, unleſs prevented; but there being always one or more Craw fiſh (Cancer pinnotheris) in the ſhell, which always keep in the mouth of it, when the animal opens it; and as ſoon as the enemy advances, the Craw fiſh gives notice of the danger, and the Pinna ſhuts her ſhell. The Craw fiſh is permitted to live within the ſhell, as a recompenſe for its trouble. This is a wonderful inſtitution of the moſt wiſe Creator. The Greeks eat this during Lent, and almoſt all other ſhell fiſh and vermes; as they are not only forbid meat, but all kinds of fiſh.

THE tentacula, or the fibres which compoſe the beard of this ſhell fiſh, are as fine as ſilk, and ſeem well adapted to be woven or manufactured, if they were collected.

[i] Lin. Syſt. Nat. P. 625. N. 1. [k] P. 658. N. 1. [l] P. 707. N. 225.

PLANTÆ.

PLANTÆ. PLANTS.

1. Iris tuberoſa. Flower-de-Luce.
2. Cornucopiæ cucullatum. The Horn of Plenty Graſs.
3. Hypecoum procumbens.
4. Anagallis monelli. Pimpernel.
5. Mirabilis jalappa. Marvel of Peru.
6. Solanum ſanctum. The Night Shade of Egypt.
7. Cordia myxa. Sebeſten.
8. Lycium atrum. Boxthorn.
9. Chenopodium ægyptiacum. Ægyptian Gooſe Foot.
10. Cicuta viroſa. Water Hemlock.
11. Linum uſitatiſſimum. Flax.
12. Ornithogalum umbellatum. Umbellated Star of Bethlehem.
13. Aloe perfoliata. Mitre-ſhaped Aloe.
14. Lawſonia ſpinoſa. Alhenna.
15. Anagyris fœtida. Stinking Bean trefoil.
16. Caſſia Sophera. Wild Senna.
17. —— Fiſtula.
18. —— Ketſchta. The wild Senna of Egypt.
19. Punica granatum. Pomegranate.
20. Roſæ variæ. Roſes.

21. Nymphæa

21. Nymphæa lotus. *The Egyptian Water Lilly.*
22. Mimoſa lebbeck. *Acacia of Upper Egypt.*
23. Mimoſa nilotica. *Gum Arabic Acacia.*
24. Anemone coronaria. *Wind-flower of Natolia.*
25. Clematis orientalis. Oriental Virgins Bower.
26. Origanum ægyptiacum. Wild Marjoram of Egypt.
27. Nepeta ſyriaca. Syrian Nep.
28. Orobanche lævis. Broom rape.
29. Draba verna. Common Madwort.
30. Lathyrus ægyptiacus. Ægyptian Chickling Vetch.
31. Dolichos lablab.
32. Carthamus tinctorius. *Safflower.*
33. Artemiſia dracunculus. *Tarragon.*
34. Viola odorata. *Sweet-ſcented Violet.*
35. Arum colocaſia. *Colocaſia.*
36. Urtica dioica. Great Egyptian Nettle.
37. Platanus orientalis. Oriental Plane.
38. Momordica luffa. Balſam Apple of Egypt.
39. ——— Balſamina. Balſam Apple.
40. Cucurbita lagenaria. The Bottle Gourd.
41. ——— Citrullus. Water Melon.
42. Cucumis ſativus. Cucumber.
43. ——— Melo. Melon.
44. ——— chate. The Queen of Cucumbers, or Egyptian Melon.
45. Ruſcus aculeatus. Prickly Knee-holly.
46. Ceratonia ſiliqua. Carob-tree.
47. Muſa paradiſiaca. Plaintain-tree.
48. Ficus ſycomorus. The Scripture Sycamore.
49. Phœnix dactylifera. The Date-tree.
50. Bryum ægypti. Ægyptian Bryam Moſs.

1. Iris tuberoſa [a]. Tuberous Flower-de-Luce.

I FOUND this at Smyrna.

2. Cornucopiæ cucullatum [b]. The Horn of Plenty Graſs.

I FOUND this plant the 22d of March, in the neighbourhood of Smyrna, towards Barnaba: this is one of thoſe which I was very deſirous of ſeeing. It is a graſs, in appearance quite different from all of its tribe. I was the more rejoiced to find it, as it has been ſeen and deſcribed by very few botaniſts in its natural ſtate. It is to be found in the vales round Smyrna, and has not been met with growing wild in any other place; nor has it ever entered any botanical garden. I have deſcribed it well, gathered the roots of it, and uſed all my endeavours to have it ſent to the botanical garden at Upſal, as Profeſſor Linnæus had thought proper to charge me with this in particular.

3. Hypecoum procumbens [c].

THIS grows near the garden walls at Smyrna, and is by the Turks called Blebleli Tchidgeck. The Bees collect much honey from the nectarium of the bloſſom.

4. Anagallis monelli [d]. Blue Pimpernel.

THIS grows about Smyrna.

[a] Lin. Syſt. Nat. P. 58. N. 19. [b] P. 79. N. 1. [c] P. 181. N. 1. [d] P. 211. N. 2.

5. Mirabilis

5. Mirabilis jalapa [e]. Marvel of Peru.

THIS is cultivated in the gardens and walks at Cairo.

6. Solanum ſanctum [f]. The Night Shade of Egypt.

THE Egyptians call it Meringam. The fruit is much eaten in Egypt.

7. Cordia myxa [g]. Sebeſten.

THIS grows in the gardens of Egypt; the fruit ripens in November, and is the Sebeſten of the ſhops.

8. Lycium afrum [h]. Box Thorn.

THIS grows on the banks of the Nile near Cairo.

9. Chænopodium ægyptiacum. Ægyptian Gooſefoot.

THIS grows in the ruins of Alexandria, near the coaſts of the Mediterranean Sea, and flowers in May. The Egyptians uſe it in ſallads, on account of its ſaltiſh-aromatic taſte, which is agreeable. Kali is poſſibly made from this in other countries; but here they uſe a Fig-Marigold (Meſembryanthemum) which likewiſe grows in the ruins of Alexandria.

[e] Lin. Syſt. Nat. P. 252. N. 1. [f] P. 269. N. 26. [g] P. 273. N. 1. [h] P. 277. N. 2.

10. Cicuta viroſa [i]. Water Hemlock.

This grows in plenty on the banks of the Nile, and on the coaſts of the iſlands. I ſaw it in November, 1750, growing on an iſland, oppoſite that on which the Nilometer (the houſe where the height of the Nile is taken) ſtands, and though all the other plants on the iſland were greedily devoured by the oxen and cows, yet they never offered to touch this. I muſt in this place refer to the Diſſertation de Viribus Plantar. in the firſt volume of Linn. Amœn. Acad. where I treated on the Marſh Hemlock and Water Hemlock. The above circumſtance confirms what I there aſſerted, and proves, that nature acts always conſiſtently with her own deſigns.

11. Linum uſitatiſſimum [k]. Flax.

This is much cultivated in Egypt, eſpecially the iſland of Delta, and near Damiata. A conſiderable quantity is yearly exported to Venice and Leghorn. It is ſoft and good, but not better than the European. They make to this day, cloth of it in Egypt, which is coarſe, and of little value, when compared to what is made in Europe; however, the Turks purchaſe it, as do the Europeans, on account of its cheapneſs. By what we can ſee from the linnen wrapt round the Mummies, the famous linnen of the ancient Egyptians, was not better than what is made at preſent in this country. But it was then the beſt, as Egypt alone poſſeſſed the art of cultivating and manufacturing Flax. The Egyptian linnen is not ſo thick as the European,

[i] Lin. Syſt. Nat. P. 336. 1. [k] P. 397. N. 1.

2 being

being ſofter, and of a looſer texture; for which reaſon it laſts longer, and does not wear out ſo ſoon as ours, which frequently wears out the faſter, on account of its ſtiffneſs. The common people in Egypt are cloathed in linnen only, dyed blue with indigo; but thoſe of better fortune have a black cloak over their ſhirt, or linnen. Flax grows very high in Egypt. I have ſeen a ſtem four foot high, and as thick as the ſtem of the common Ruſh. It flowers in winter.

12. Ornithogalum umbellatum [l]. Umbellated Star of Bethlehem.

I FOUND it in Smyrna.

13. Aloe perſoliata vera [m]. Mitre-ſhaped Aloe.

THIS is a kind of ſymbolick plant to the Mahometans, eſpecially in Egypt, and in ſome meaſure dedicated to religion; for whoever returns from a Pilgrimage to Mecca, hangs this plant over his ſtreet door, as a token of his having performed this holy journey. The ſuperſtitious Egyptians believe, that this plant hinders evil ſpirits and apparitions from entering the houſe; and on this account, a perſon who walks the ſtreets in Cairo, will find it over the doors of Chriſtians and Jews, who have in all ages been fond of trifles. I ſcarcely remember to have ſeen this cuſtom any where but in Cairo. It is a plant very common in the gardens of Egypt.

THE Egyptians diſtil a water from this plant, which is ſold in the apothecaries ſhops at Cairo, and

[l] Lin. Syſt. Nat. P. 441. N. 9. [m] P. 458.

is recommended in coughs. It is likewiſe given with good ſucceſs in hyſterics and aſthmas. I have myſelf ſeen its good effects in the beginning of a jaundice, unaccompanied by a fever. An experienced French chirurgeon gave a Coptite, forty years old, afflicted with the jaundice, four tea-cups full of the diſtilled water of Aloe, and cured him in four days. This is a remedy unknown to our apothecaries, but it certainly merits their attention; nor is it difficult to obtain it, as the plant might eaſily be raiſed in the Southern parts of Europe. The Arabians call it Sabbara.

14. Lawſonia ſpinoſa[n]. The true Alhenna.

This plant grows in India, and in Upper and Lower Egypt, flowering from May to Auguſt. The leaves are pulverized, and made into a paſte with water: they bind this paſte on the nails of their hands and feet, keeping it on all night. This gives them a deep yellow, which is greatly admired by the Eaſtern nations. The colour laſts for three or four weeks, before there is occaſion to renew it. The cuſtom is ſo ancient in Egypt, that I have ſeen the nails of the Mummies died in this manner. The powder is exported in large quantities yearly, and may really be reckoned a valuable commodity. The Arabians call it Chenna. The dried flowers afford a fragrant ſmell, which women who have conceived cannot bear.

15. Anagyris fœtida[o]. Stinking Bean-trefoil.

This grows near Smyrna, and flowers in January.

[n] Lin. Syſt. Nat. P. 198. [o] P. 534. N. 1.

16. Caſſia

16. Caſſia ſophera [p]. Caſſia or Wild Senna.

This tree is cultivated in the gardens at Cairo, and by the Arabs called Sopher.

17. Caſſia fiſtula [q]. The Caſſia Fiſtula.

*I have ſeen and deſcribed this plant in a fertile plain, near the canal, which leads from the Nile to Alexandria. There were ſeveral of them growing amongſt the Date-trees, being about twelve feet high, and from two to three ſpans thick. It flowers in May. The Arabs call it Hearſciambar.

18. Caſſia Ketſchta.

This plant is a native of India and Arabia, but is very ſeldom to be met with in the gardens of Egypt, where I ſaw only one tender ſhrub of it. I have been informed that the fruit of it is full of a thickiſh white juice. The Arabians call it Ketſchta.

19. Punica granatum [r]. Pomegranate-tree.

I met with a variety of this. The ſtem was ſmaller than in the common ſort; the leaves greener, and the flower barren. The inhabitants of Cyprus called it Balauſtia, and ſhewed it me as a ſingular tree, becauſe it bore no fruit, for which they could not account, being ignorant of the myſteries of nature.

[p] Lin. Syſt. Nat. P. 542. N. 22. [q] P. 540. N. 14. [r] P. 676. N. 1.

20. Roſa [s]. The Roſe.

THE Arabians call this at preſent Uard, which does not at all agree with the Hebrew name Barkanim. *Celſii hierobotanicum* 2. p. 192. Perhaps the people of the Eaſt have given different names to the different varieties, ſo that the Hebrew name may have been formerly given to Roſa damaſcena hort. Upſ. (Roſa centifolia Linn.) but the Arabian to the Roſa rubra (Red Roſes) which is common in Arabia. At this time Uard is the name given to all the varieties in Egypt, where they are almoſt all to be had.

Roſa gallica [t]. Red Roſes.

THESE are common in the gardens at Roſetta and Damiata, where they plant them for the purpoſe of making roſe-water. This roſe bears ſmall flowers, and thoſe of no ſtrong ſcent; for which reaſon it is of no great value at Cairo.

Roſa Cinnamomea [u]. The Cinnamon Roſe.

THIS is ſomewhat ſcarce. It is cultivated at Damiata and Upper Egypt for its beauty.

Roſa alba [w]. White Roſe.

THIS is cultivated in conſiderable quantities in the province Fajhum, of Upper Egypt, not far from the Pyramids. It is of a pale colour, not quite

[s] Linn. Hort. Upſ. 132. 1. Spec. Plant. 704. [t] Spec. Pl. 8. Roſa Rubra Multiplex Hort. Upſ. 13. [u] Spec. Pl. 4. Roſa odore Cinnamonic, ſimplex Hort. Upſ. [w] Sp. Pl. 13. Roſa alba flore Pleno Hort. Upſ.

white,

white, but rather inclining to red; the flower is double, being frequently of the ſize of a man's fiſt, and emit the moſt fragrant odour of any I have ſeen. The ſhrubs live to a great age. From this ſort the Turks and Egyptians diſtil the water. An incredible quantity is diſtilled yearly at Fajhum, and ſold in Egypt, being exported to other countries. An apothecary, who kept a ſhop in the ſtreet of the Franks, bought yearly 1500lb. (about 180 gallons) which he cauſed to be brought to the city in copper veſſels, lined with wax, ſelling it to great profit at Cairo.

THE Eaſtern people uſe the water in a luxurious manner, ſprinkling it on the hands, face, head, and cloaths, of the gueſt they mean to honour, afterwards perfuming them with frankincenſe, the wood of aloes, &c.

21. Nymphæa Lotus [x]. Egyptian Water Lilly.

THIS grows in vaſt quantities in the plains of Lower Egypt, near Cairo, during the time they are under water. It flowers about the middle of September, and ripens towards the latter end of October. The Arabians call it Nuphar.

22. Mimoſa Lebbeck [y]. Acacia of Upper Egypt.

THIS flowers in June, growing to be a large tree. It is cultivated in the gardens at Cairo; but I know not whether it is a native of the country. The Arabs call it Lebbeck.

[x] Linn. Sp. Pl. P. 729. N. 3. [y] P. 1503. N. 22.

23. Mimoſa

23. Mimoſa Nilotica[z]. Gum Arabic Acacia.

THE Arabs call it Charad. This plant, and not the Mimoſa Senegal Linn. Spec. Pl. 1506. 32. as naturaliſts have hitherto imagined, produces the Gummi Arabicum (Gum Arabic) Gummi Thuris (Frankincenſe) and the Succus Acaciæ.

N. B. This ſpecies, and the Mimoſa Senegal, grow together promiſcuouſly: hence it happened, that the Mimoſa Senegal having been by chance brought to Europe, inſtead of the Mimoſa Nilotica, and Alpinus not having diſtinguiſhed one from the other, the Mimoſa Senegal was by all writers in Botany, and Materia medica, believed to be the plant that produced the above-mentioned gums; but the true plant was only known to thoſe who cultivated it in Egypt. The Egyptians know one from the other extremely well, and have given them different names, calling the true one Charad, and the other, which is neither of uſe nor value, Fetne. They both grow in Lower Egypt, where they are planted in gardens: I have, however, ſeen them grow wild in the ſandy deſart, near the ancient Sepulchres of the Egyptians, and have been informed that the Mimoſa nilotica (Acacia vera) grows plentifully in ſeveral parts of Upper Egypt. The gum is gathered in vaſt quantities from the trees growing in Arabia Petræa, near the North Bay of the Red Sea, at the foot of mount Sinai, whence they bring the Gum Thus (Frankincenſe) ſo called by the dealers in drugs in Egypt, from Thur and Thor, which is the name of a harbour in the North Bay of the Red Sea, near mount Sinai, thereby diſ-

[z] Linn. Sp. Pl. Pag. 1506. N. 34.

tinguiſhing

tinguiſhing it from the Gum Arabic, which is brought from Suez, another port of the Red Sea, not far from Cairo. Beſides the different places from which theſe gums are brought, they differ alſo in ſome other particulars. The Gum Thus is more pellucid, white, or of no colour at all; but the Gum Arabic is leſs pellucid, and of a brown or dirty yellow colour.

24. Anemone coronaria [b]. Wind-flower of Natolia.

I HAVE ſeen this growing in the plains and bottoms of mountains, near Smyrna in Natolia.

25. Clematis orientalis [b]. Oriental Virgins Bower.

THIS grows in the hedges round Smyrna.

26. Origanum ægyptiacum [c]. Wild Marjoram of Egypt.

I HAVE ſeen this in the gardens at Cairo, being introduced there on account of its ſmell; which is ſtronger than that of the Dittany of Crete (Origanum veticum) aromatic, and comforts the head. The Arabians call it Zatarhendi, i. e. Origanum indicum.

27. Nepeta ſyriaca. Syrian Nep.

THIS grows in great plenty in the gardens, and near the walls at Smyrna.

[a] Linn. Sp. Pl. Pag. 760. N. 8. [b] P. 765. N. 4. [c] P. 822. N. 1.

28. Orobanche

28. Orobanche lævis [d]. Broom-rape.

This grows in moiſt places round Smyrna.

29. Draba verna [e]. Common Madwort.

About Smyrna.

30. Lathyrus ægyptiacus pedunculis unifloris, cirrhis triphyllis, foliolis enſiformibus.

This grows in the fields of Damiata.

31. Dolichos lablab [f].

Alpinus ſays, that this grows wild in Egypt; but it is cultivated in gardens, and I am certain does not grow wild in Lower Egypt. The Egyptians call it Ful Frangi, i. e. the European bean: hence one might conjecture that the Europeans firſt brought it to Egypt. The Egyptians make pleaſant arbours of this in their houſes and gardens, by ſupporting the ſtem, and leading it where they think proper. They not only ſupport it with ſticks and wood, but tie it with cords, by which means the leaves form an excellent covering and an agreeable ſhade.

32. Carthamus tinctorius [g]. Safflower.

This is cultivated in large quantities in Egypt. The flowers are gathered thrice a year. The flowers are much uſed for dying, and are a valuable commodity to Egypt. The manner of preparing them is as follows: they are gathered freſh, and

[d] Linn. Sp. Pl. P. 881. N. 1. [e] P. 896. N. 2. [f] P. 1019. N. 2. [g] P. 1162. N. 1.

preſſed

preſſed between two ſtones, to extract the crude juice which is thrown away: the flowers, after being preſſed, are waſhed ſeveral times in ſpring water, which is brackiſh in Egypt; by this the remaining acrid juice is waſhed away: they are then taken out, as much at a time as a perſon can hold in his hand, and the water is ſo well preſſed out, as to leave the impreſſion of the fingers. They are then put on the flat roofs of houſes, and laid on matts, being now of a yellow colour. In the day time they are covered with ruſhes or ſtraw, leſt they ſhould dry too faſt, and too much by the heat of the ſun; but at night they are uncovered and expoſed to the air and dew. The dew changes them into a deep yellow; they are dried by the moderate heat of the night; and for this reaſon there are people conſtantly employed in turning them. They are afterwards ſold to France, Venice, Florence, and England, under the name of Saffranon. The young leaves are uſed for ſallad in Egypt: at Smyrna they powder them, and put them into milk to coagulate it; and in this manner all cheeſe is made in Egypt. The ſeeds are eaten by the Parrot of Alexander, which is very fond of them: to other birds or beaſts they would be a mortal poiſon.

33. Artemiſia dracunculus [h]. Tarragon.

THE Egyptians ſay, that if Flax ſeed is put into an onion, and afterwards planted in rich ground, it will produce this plant. A fine fable.

[h] Linn. Sp. Pl. Pag. 1189. N. 19.

34. Viola

34. Viola odorata [i]. The ſweet-ſcented Violet.

THIS is one of the plants moſt eſteemed by the Egyptians and Turks, for its excellent ſmell and agreeable colour; but eſpecially for its great uſe in Sorbet, which they make of Violet Sugar, diſſolved in water, and drink frequently; but eſpecially when they intend to entertain their gueſts in an elegant manner. This is one of the many ſorts of drink, which are originally Arabic, and by them called Sorbet; the other ſorts are made with raiſins, boiled in water; capillaire, mixed with water; the decoction of liquorize, and perhaps other things; the grandees ſometimes add ambergreaſe, which is the higheſt pitch of luxury and indulgence of their appetite. The Arabians call theſe flowers Neps.

35. Arum colocaſia [k]. Ægyptian Wake Robin, called Colocaſia.

THIS is met with in the fields and gardens of Egypt.

36. Urtica dioica [l]. The greateſt Ægyptian Nettle.

THE Arabians call it Curcis. It is found in Egypt.

37. Platanus orientalis [m]. The Eaſtern Plane.

[i] Linn. Sp. Pl. Pag. 1189. N. 19. [k] P. 1368. N. 5. [l] P. 1396. N. 6. [m] P. 1417. N. 1.

38. Momordica

38. Momordica luffa [n]. Ægyptian Balſam Apple.

THE Arabians call it Liff and Luff. It is cultivated in gardens, and climbs up on Palm-trees, covering and elegantly adorning the ſtem of them.

39. Momordica balſamina [o]. Balſam Apple.

THIS plant is famous in Syria for curing wounds. They cut open the unripe fruit, and infuſe it in ſweet oil, expoſed to the ſun for ſome days, until the oil is become red, which they preſerve for uſe. It is applied to a freſh wound dropped on cotton. The Syrians reckon this the beſt thing to cure wounds, next to balſam of Mecca; and have found by experience, that it often cures large wounds within three days. The leaves and ſtems are beſides uſed for arbours or bowers. It is cultivated in gardens.

40. Cucurbita lagenaria [p]. Bottle Gourd.

THE Arabians call it Charrah. The poor people eat it. They boil it, and ſeaſon it with vinegar: they likewiſe fill the ſhell with rice and meat, and thus make a kind of pudding. It grows in all parts of Egypt, and the deſarts of Arabia, wherever the mountains are covered with rich ſoil.

41. Cucurbita Citrullus [q]. Water Melon.

THE Arabians call it Batech. It is cultivated on the banks of the Nile, in the rich claiey earth, which

[n] Linn. Sp. Pl. Pag. 1433. N. 4. [o] P. 1433. N. 1. [p] P. 1434. N. 1. [q] P. 1435. N. 5.

ſubſides

ſubſides during the inundation, from the beginning of May until the overflowing of the Nile, i. e. to the end of July, or beginning of Auguſt; and in the iſland Delta, eſpecially at Burlos, whence the largeſt and beſt are brought. This ſerves the Egyptians for meat, drink, and phyſic. It is eat in abundance during the ſeaſon, even by the richer ſort of people; but the common people, on whom Providence hath beſtowed nothing but poverty and patience, ſcarcely eat any thing but theſe, and account this the beſt time of the year, as they are obliged to put up with worſe fare at other ſeaſons: they eat them with bread, and ſcarcely ever taſte them ripe. This fruit likewiſe ſerves them for drink, the juice refreſhing theſe poor creatures; and they have leſs occaſion for water, than if they were to live on more ſubſtantial food in this burning climate. They make a hole in the melon, in which all the juice is collected. This fruit alſo affords phyſic; but it is not every kind of melon that anſwers this end. There is a variety ſofter and more juicy than the common ſort, and not ſo plentiful. This comes from Burlos. When this is very ripe, and almoſt putrid, they hollow part of it, gather the juice there collected, and, mixing it with roſe water and a little ſugar, they give it in burning fevers, being the only medicine the common people uſe in thoſe diſtempers. It is, however, not ſo frequent as Alpinus and Veſſingius relate; for it can be had at only one ſeaſon of the year, and that is when the fruit is ripe, which does not continue above three weeks. This is very comfortable to the patient, for it cools and refreſhes him. This variety is by the Arabs called Et-Naovi, which ſignifies water. Alpinus, therefore, miſtook the origin of the word.

A

A CAUTION.

This fruit ſhould be eaten with great circumſpection; for if this cooling fruit be taken in the heat of the day, when the body is very warm, bad conſequences often enſue, and it occaſions colicks, looſeneſſes, fluxes, a foul ſtomach, &c. I have been told by a perſon from Europe, a man of veracity, that he laſt year ſaw a merchant from Damaſcus, die ſuddenly at Damiata, upon eating a whole water melon when he was very hot. When I came to Egypt I was much delighted with the appearance and taſte of this fruit, having never ſeen it before; and tho' I was very cautious, eating only a little at a time, yet it chilled my ſtomach, as if I had ſwallowed a bit of ice, which obliged me to deſiſt from taſting it afterwards, and I likewiſe adviſed others from it; for tho' it is very agreeable to the palate, yet it can't be eat without danger. It is well known that people are much troubled with worms, at the time this fruit is ripe.

42. Cucumis ſativus. The common Cucumber.

This grows with the Water Melons. The vulgar boil and eat it with vinegar; the richer people fill it with fleſh and aromatics, and make a kind of puddings, which eat very well. This ripens a little later than the Water Melon, but then it is in ſeaſon longer, and until the latter end of the autumn.

43. Cucumis melo [b]. Melon.

This is cultivated in the ſame places, and ripens at the ſame time with the Water Melon: it is very near as large as the Water Melon, the fleſh is ſofter than with us, but more inſipid, and has not the agreeable ſweetneſs of ours, eſpecially when we procure the ſeeds from Siberia. The richer people eat them in the manner we do, to gratify the palate; the poorer ſort eat them but ſeldom.

44. Cucumis Chate [c]. The Egyptian Melon, or Queen of Cucumbers. Abdellavi of Alpinus.

This grows in the fertile earth round Cairo, after the inundation of the Nile, and not in any other place in Egypt, nor does it grow in any other ſoil. It ripens with the Water Melons. This fruit is a little watery, the fleſh is almoſt of the ſame ſubſtance as the Melons, it taſtes ſomewhat ſweet and cool, but is far from being as cool as the Water Melons.

This the grandees and Europeans in Egypt eat as the moſt pleaſant fruit they find, and that from which they have leaſt to apprehend. It is the moſt excellent fruit of this tribe, of any yet known. The Princes and grandees in Europe may wiſh they could get it into their gardens, for it is certainly worth a place on their tables.

45. Ruſcus aculeatus [d]. Prickly Kneeholly.

[b] Lin. Sp. Pl. P. 1436. N. 5. [c] Lin. Sp. Pl. P. 1437. N. 7.
[d] Lin. Sp. Pl. P. 1474. N. 1.

46. Ceratonia Siliqua [e]. Carob tree.

47. Musa paradisiaca [f]. The Plaintain-tree.

This flowers in Egypt in the months of October and November, i. e. after the inundation of the Nile. It flowers, therefore, at a time when the air is temperate, and the earth moist, and the fruit ripens when the air is excessively hot. The fruit is sweet, rather hardish, or between a pear and a date, a little viscid and mealy, melting in the mouth without being chewed. It soon becomes sour, and can't be kept above six days in Egypt, after it is taken from the plant. It is to be had fresh from the latter end of May to the latter end of October, growing plentifully near Rosetta; but it is very scarce at Cairo, tho' it grows there, but the trees are almost all barren, producing but little fruit, which is kept for ladies of the first quality.

48. Ficus sycomorus [g]. The Scripture Sycamore.

This is a huge tree, the stem being often fifty feet thick. The fruit is pierced or bored by an insect (Cynips sycomori) about the time it ripens, in a very remarkable manner. There is an opening made in the Calyx, near the time the fruit ripens, which is occasioned in two different manners: 1. When the Squamæ, which cover the Calyx, wither and are bent back, as in the Ficus Carica (common Fig-tree) tho' this is not very common in the

[e] Lin. Sp. Pl. P. 1513. N. 1. [f] P. 1477. N. 1. [g] P. 1513. N. 2.

Sycamore. 2. What follows is worth attention, and may ſerve to excite our admiration. A little below the ſcales on the ſide of the flower cup, there appears a ſpot before the fruit is ripe; the fruit is affected with a gangræne in this place, which extends itſelf further, and frequently occupies the ſpace of a fingers breadth; it withers, the place affected becomes black, the fleſhy ſubſtance in the middle of the calyx, for the breadth of a quill, is corroded, and the male bloſſoms, which are neareſt to the bare ſide, appear naked, opening a way for the inſect, which makes ſeveral furrows in the inſide of the fruit, but never touches the ſtigmata, tho' it frequently eats the germina. The wounded or gangrænous place is at firſt covered or ſhut up with the bloſſoms, but the hole is by degrees opened and enlarged, of various ſizes, in the different fruits, the margin and ſides being always gangrænous, black, hard, and turned inwardly. The ſame gangrænous appearance is alſo found near the ſquamæ, after the inſect has made a hole in that place.

Of this tree the ancient Egyptians made coffins, wherein to lay their embalmed dead. The wood is very proper for this uſe, as it does not rot for ſeveral ages, and not until it is very old. The Mummies which I ſaw in Egypt, were all preſerved in coffins made of this wood, which, as well as the corpſe, had kept ſound for 2000 years. This large and branchy tree, by ſpreading out its boughs, affords excellent ſhade, being of great uſe to people living in a ſcorching climate, and travelling through deſarts, as they may frequently reſt their wearied limbs and drooping bodies, under the ſhade of a Sycamore. The fruit taſtes pretty well; when quite ripe it is ſoft, watery, ſomewhat ſweet, with a very little portion of an aromatic taſte. After I

once

once had taſted it, I could ſcarcely refrain from eating; and if I had thought the freſh fruit wholeſome, I ſhould certainly have eaten a great deal of it: tho' the receptaculum is fleſhy enough, yet but little of it is good, the inſect having eat much of it, and often made its furrows to the outward ſkin. This tree grows in the plains and fields of Lower Egypt, where I have ſeen it very common. It buds in the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants at the time it buds, for without this precaution, as they ſay, it will not bear fruit.

49. Phœnix dactylifera[h]. The Date-tree.

This palm is of great uſe to the inhabitants of the Eaſt, &c. The fruit or Dates are commonly eaten. In Upper Egypt many families ſubſiſt almoſt entirely on Dates; in Lower Egypt they don't eat ſo many, rather chuſing to ſell them. The inhabitants here yearly ſell a conſiderable quantity, which are chiefly carried to the towns in Turkey; for which reaſon we ſee Dates expoſed to ſale in every town. The Egyptians make a conſerve of the freſh Dates, mixing them with ſugar; this has an agreeable taſte. The ſtones or kernels of the Dates are hard as horn, and nobody would imagine that any animal could eat them. But the Egyptians break them, grin'd them on their hand mills, and, for want of better food, give them to their camels, which eat them. In Barbary they turn handſome beads for paternoſters, of theſe ſtones. Of the leaves they make baſkets, or rather a kind of ſhort bags, which

[h] Lin. Sp. Pl. P. 1658. N. 1.

are

are uſed in Turkey on journies, and in their houſes. In Egypt they make fly-flaps of them, convenient enough to drive away the numerous inſects which incommode a man in this country: I have likewiſe ſeen bruſhes made of them, with which they clean their ſoffas and cloaths. The hard boughs they uſe for fences round their gardens, and cages, to keep their fowls in, with which they carry on a great traffic: they alſo uſe the boughs for ſeveral other things in huſbandry, inſtead of other wood, which they are deſtitute of. The trunk or ſtem is ſplit, and uſed for the ſame purpoſes as the branches: they even uſe it for beams to build houſes, as they are ſtrong enough for ſmall buildings: it is likewiſe uſed for firing, when there is want of better. The wood is ſoft and ſpungy, but burns well. They lay a whole tree acroſs their ciſterns, on which they wind the rope when they draw the water. The integumentum (covering) which covers the tree between the boughs, entirely reſembles a web, and has threads, which run perpendicularly and horizontally over one another: it is of conſiderable uſe in Egypt, for of it they make all the ropes which they uſe at their ciſterns, &c. They have alſo rigging of the ſame kind for their ſmaller veſſels; it is pretty ſtrong and laſting. They reckon in Egypt, that palm-trees afford to their owners a ſequin annually of profit for each tree. It is common to ſee two, three, to four hundred fruit-bearing Date-trees all belonging to one family, and one may ſometimes ſee three to four-thouſand in the poſſeſſion of one man, which, at the above rate, bring in a conſiderable revenue to their owner, for the little ſpot of ground they occupy. A full grown Date-tree does not, at moſt, take up

above four feet in diameter, ſo that they may be planted within eight feet one of another.

59. Bryum ægypti. Ægyptian Moſs.

This flowers in November on the walls, ruins, and ciſterns in Egypt.

PLANTÆ ÆGYPTI.

MARCH 12, 1751.

THESE flowered near the Nile, on the banks of the branch that leads to Damiata.

Scorpiurus ſulcata. Caterpillar.
Medicago polymorpha. Snail Trefoil.
Oxalis corniculata. Wood Sorrel.
Pimpinella Aniſum. Common Aniſe.
Cichorium Intybus. Wild Succory.
Citrus Aurantium. Orange-tree.
Cnicus benedictus. Bleſſed Thiſtle.
Cardui ſpecies foliis radicalibus ovatis, caulinis pinnatifidis. A ſpecies of Thiſtle.
Convolvulus Scammonia. Scammony.

MARCH 14. DAMIATA.

Adianthum capillus veneris. Maidenhair.

Ranunculus foliis trilobis. The trilobed Crowfoot.

IN the gardens.

Hypnum

Hypnum foliis crenatis.

In moiſt places and walls of the Aqueducts.

MARCH 16. DAMIATA.

Petroſelinum aniſum. A dubious Plant.
Sonchus oleraceus. Sow Thiſtle.
Seſiecio jacobæus. Ragwort.
Alſine foliis ovato-lanceolatis. Chickweed.
Euphorbia peplus. Spurge.
Phalaris panicula tomentoſa. Canary Graſs.
Lathyrus ægyptiacus. Ægyptian chickling Vetch.
Meliſſa hortenſis. Baum.
Citrus Aurantium. Orange-tree.
Feſtucæ ſpecus. Ægyptian Feſcue Graſs.

Common in Egypt.

MARCH 19. DAMIATA.

Muſa paradiſiaca. Plaintain-tree.

The fruit of this is often eat by Field Mice (Mus agreſtis), who run on the tree and devour it.

Saccharum officinarum, Sugar Cane.

Vitis vinifera. Vine.

This is cultivated here for the ſake of eating the grapes, and not for wine, which is brought from Candia, Cyprus, Scopuli, &c. and Europe, for the uſe of the Chriſtians.

Æſchynomene ſeſban. Baſtard ſenſitive Plant.

A Willow by the Arabians, called Safsaf.

Phœnix dactylifera, Date-tree.

MARCH 22. DAMIATA.

Solidago virgaurea. Golden Rod.
Craſſula portulacaria. Leſſer orpin.
Plantago major. Plantain.
Vicia foliis obovatis acuminatis pubeſcentibus, ſtipulis deflexis laciniatis, laciniis acuminatis plurimis. A ſpecies of Vetch.
Matricaria chamomilla. Chamomile.
Feſtuca, Phalaris, Avena. Feſcue Graſs, Canary Graſs and Oats.
Rumex acetoſella. Sorrel.
Caſſia fiſtula.
Phœnix dactylifera. Date-tree.

Of this eleven trees were grown together at the baſis.

Atriplex vulgaris. Orach.
Arenariæ ſpecies. A ſpecies of Sand Graſs.

The Lichenes of mount St. Cruz in Cyprus.

Lichen cruſtaceus flavus.
Lichen cruſtaceus vireſcens.
Lichen lamelloſus flavus.
Lichen lamelloſus griſeus.
Lichen cruſtaceus griſeus.
Lichen cruſtaceus ater.
Lichen cruſtaceus ex flavo & atro per circulos variegatus.
Lichen foliaceus laciniis ſinuatis.

Pancratium maritimum. The Sea Daffodil.

This the modern Greeks call χρίνος. Did not the ancients know it by the ſame name?

Crinum æthiopicum. The Aſphodel Lilly from Æthiopia.

It flowers in Auguſt.

Polianthes tuberoſa. Tube-roſe.

This flowers in Auguſt. The Egyptians put the flowers in ſweet oil, and by this means give the oil a moſt excellent ſmell, ſcarce inferior to Oil of Jeſſamine.

LAPIDES.

STONES.

OPALUS GEMMA. The Opal.
COS DAMIATÆ. The Whetſtone of Damiata.
NATRUM ÆGYPTIARUM. The Nitre of the Ancients.

THE *Opal* is one of the rareſt Gems to be met with. During my ſtay at Alexandria, I was ſhewn a ſtone by Mr. Roboly, the French Interpreter, which was of the ſize of a hazel-nut, in the form of a half globe, and ſet in a ring; if it was held horizontally, it had a very fine olive colour; but if it was held perpendicularly, between the eye and the light, it had the colour of the fineſt ruby. The preſent poſſeſſor had procured it by accident from a Peaſant, who found it amongſt ſome old ruins, and ſold it for five or ſix-pence. The Interpreter, who knew not what it was, ſet no great value on it, and aſked me, whether I knew the ſtone, and how much I thought it worth? I anſwered, that it was an Opal; but could not tell him the worth of it, as I was not uſed to prize ſuch things, the value being often proportioned to the taſte and inclination of the purchaſer; I however told him, that it was worth having and keeping, and might be of conſiderable value to a perſon who was fond of Gems; this being

one of the ſcarceſt to be got. Some time after Mr. Roboly came to Cairo, where Mr. Lironcourt, the French Conſul, a learned and very curious man ſaw, admired, and eaſily obtained the Stone. Lironcourt accepted of the preſent with pleaſure, without knowing its value; I was therefore aſked the ſecond time about it, and anſwered as before; upon which Mr. Lironcourt compared it with the deſcriptions which Pliny, and ſeveral other Authors, which he had in his fine library, had given of the Opal, and was by them confirmed that I was right. But he knew not yet the value, and ſoon after ſet out for Conſtantinople. He there ſhewed the Stone to a Connoiſſeur, who told him it was an Opal, and that he valued it at ſeveral thouſand ducats. The Ancients knew the Opal perfectly well, and without doubt it was more common with them, than it is at preſent. This, which I have deſcribed, had probably lain concealed in the ruins of Alexandria, ever ſince the time when all kinds of Gems and Jewels were part of the riches of its powerful inhabitants. There is ſcarcely any kind of Stone, accounted precious by the Ancients, which is not to be found in the ruins of Alexandria and old Cairo; ſome of them poliſhed, others rough. I have ſeen the Chalcedon, Aga-onyx, Sard-onyx, Cornelian, all found in thoſe places. I forbear mentioning Emeralds, and Sapphires, which are frequently found there, and are not ſo ſcarce at preſent as the former. The attentive Tavernier, who was a great Connoiſſeur of Stones, ſays, that the Opal is not to be found in any place in the world, except in a mine in Hungary; but the Ancients, without doubt, had this and many other Stones, of which we know not the country or place whence

whence they are brought, thoſe places at preſent being buried in oblivion. But we, on the other hand, know the way to the diamond mines of India, with which the Ancients were unacquainted; therefore the Stone which in our times is moſt eſteemed, with its companion, the Ruby, was not ſo common with the nations of the ancient world, as at preſent.

Cos Damiatæ. Whetſtone. Lapis foraminibus ex cavatus, magnus, inæqualis, ex cæruleo nigreſcens. This large rugged and almoſt black Stone, with many ſmall holes, is found in Paleſtine and Galilee.

It is brought to Damiata for mill-ſtones, and ought to be better examined in the place from whence it comes.

Natrum, a ſalt dug out of a pit or mine, near Manſura in Egypt; it is by the inhabitants called Natrum, being mixt with a Lapis Calcareus (Limeſtone) that ferments with vinegar, of a whitiſh brown colour. The Egyptians uſe it, (1.) to put into bread inſtead of yeaſt. (2.) To waſh linen with it inſtead of ſoap. I have been informed, that it is uſed with ſucceſs in the tooth-ach, in the manner following: The ſalt is powdered and put into vinegar, it ferments immediately, and ſubſides to the bottom. The mouth is waſhed with this vinegar during the Paroxſym, by which the pain is mitigated, but not taken off entirely.

HISTORIA NATURALIS PALÆSTINÆ,

THE NATURAL HISTORY OF PALESTINE.

I. JAFFA.

HYOSCYAMUS aureus. Golden Henbane.

Parietaria officinalis. Pellitory of the ſhops.

Lycium *ſpinoſum*. Boxthorn. The Latin Monks ſay, that the crown of Chriſt was made of this.

Euphorbia *foliis oblongis lanceolatis verticillatis*, herbacea, inermis, pedalis. This grows in hedges.

Buphthalmum *foliis duplicato-pinnatis*. Ox-eye.

Buphthalmum *foliis oblongis laciniatis, laciniis denticulatis oppoſitis*. Ox-eye.

Turritis *caule ſimpliciuſculo, foliis radicalibus longis lanceolatis laciniatis; terminali maxima dentata*. Tower muſtard.

Cnicus *tomentoſus, foliis cordalis amplexicaulibus dentatis integris*. Thiſtle.

Papaver Rhœas. Poppy.

Malva vulgaris. Mallow.

In hortis. In the gardens.

Ficus Carica. The fig-tree.

Roſa damaſcena. The damaſk roſe.

Terebinthus. The turpentine tree.

Sycomorus.

Sycomorus. The ſycamore.

Citrus aurantia. The orange tree.

Amygdalus perſica. Peach tree.

Cannabis vulgaris. Hemp. A few of theſe plants were growing in a garden being only uſed by the Mahometans: they powder the leaves, and make of them a Narcotick, which has the ſame effects on them as opium. The Confection is called Chaſchis, and is much uſed by the Egyptians.

Animalia *loci.* The animals of the country.

Canis aureus. The Jackcal (Chical of the Turks.) This is common in Egypt and the Eaſt, but very numerous in Paleſtine. I ſaw many of its caves and holes in the hedges round the gardens. This is fatal to the herds and flocks of the Arabians, and is therefore hunted continually, and they often throw great numbers of them into the ſea. This is paſt all doubt the Fox of Sampſon. A ſpecies of Muſtela, which is very common in Paleſtine, eſpecially during the vintage, and often deſtroys whole vineyards, and fields of Cucumbers.

Scarabæus *clypeo pedibus anticis dentatis*, on which were found numbers of little Acari.

Chryſomela *coccinea, elytris thorace medio capiteque nigreſcentibus.*

II. ACRA.

Silene *foliis obovatis lanuginoſis craſſis ſuculentis.* Viſcous Campion.

Plantago *caule ramoſo foliis integerrimis lineari lanceolatis, ramis brachiatis, ſpica folioſa.* Plantain.

Lagurus *ſpica ovata, compreſſa, ariſta tertia longiſſima intorta.* Folia breviuſcula lineari acuminata, a caule diſtantia, vaginantia. The Hares-tail Graſs.

Phyſalis Alkegengi? Winter cherry. Folia ovata integerrima lanuginoſa. Caulis lanuginoſus. Filamenta non breviſſima, ſed longitudine lacinarum.

III. JERUSALEM. 1751. April 7th.

Feſtuca? Feſcue graſs. *Pedalis, foliis linearibus moliſſimis.*

This grows on the dry grounds round the town, and is very grateful to ſheep and goats.

Siſymbrium *foliis cordato-lanceolatis, ſiliquis ſeminuncialibus longis pendulis, pedunculis capillaribus baſi tenuioribus.* Water creſſes.

Geranium *calycibus pentaphyllis, foliis cordato-ovatis inciſo crenatis.* Crane's bill.

Geranium *foliis compoſitis: foliolis alternis pinnatifidis. Calyx pentaphyllus.* Crane's bill.

Cynogloſſum *foliis tuberculatis, ſcabris, hiſpidis.* Hounds tongue.

Aſperugo *foliis ovatis.* Great gooſe graſs.

Lamium *foliis albis.* Archangel.

Urtica pilulifera. Nettles.

IV. Mount SION. April 8, 1751.

Ranunculus *lanuginoſus, caule procumbente, foliis quaternis, foliolis pinnatifidis, receptaculo ovato-acuminato.* Crowfoot.

Betonica officinalis. Betony.

Marrubium *flore purpureo.* Hore hound.

Biſcutella *ſiliquis orbiculatis didymis, foliis radicalibus lanceolatis dentatis lanuginoſis.* Buckler muſtard.

Trifolium *minimum montanum, flore purpureo.* Trefoil.

As

As this plant is here very ſmall, one may ſafely conclude, that the ſoil is barren.

Thlaſpi *foliis lobato-laciniatis: laciniis ciliatis.* Treacle muſtard.

Draba *caule nudo, foliis lanceolatis integerrimis margine ciliatis.* Whitlow graſs.

Anthemis *parva, foliis pinnatis capillaribus.* Camomile.

Feſtuca? Feſcue graſs. Spithamalis, foliis capillaribus. This graſs grows in ſand.

Hieracium *montanum parvum.* Hawkweed.

Buphthalmum *parvum, foliis oblongis dentatis.* Ox-eye.

Draba? *foliis caulinis ovatis baſi anguſtatis minima.* Whitlow graſs.

V. JERICHO. In the Vale near the Town. April 12th.

Solanum *ſtruticoſum quadripedale caule & foliis ſpinoſis.* Night ſhade.

Frutex *foliis triangularibus ſplendentibus.* This plant is very common in all the deſarts of Paleſtine.

Aſclepias *ſcandens fruticoſa, foliis cordato acuminatis.* Swallow-wort. This grows in the clayey deſart between Jericho and the dead ſea.

Lichen *lamellis convexis.* Liverwort. This grows on the ſurface of the earth.

Didynamica *graveolens, petalis reflexis, foliis viſcoſis, radice fibroſa magna.*

Allium Cepa. Onion. The Arabians call it Baſal. It grows in the plains near the ſea.

Tamarix. Tamariſk.

Kali fruticoſum (Salſola fruticoſa?) Glaſswort.

Erica *ſimplex fruticoſa.* Heath.

Mimoſa. Egyptian Acacia. *Schitta* of the Hebrews. I ſaw only one ſhrub of this in the plain, near the mountains of Arabia.

VI. The Road of St. JEREMIAH, between Jeruſalem and Rama.

Terebinthus. Turpentine tree.
Vitex. Chaſte tree
Tamarix. Tamariſk.
Ceratonia. Carob.
Sycomorus, only one tree at Rama. The ſcripture ſycamore.
Cynara. Artichoke.
Cicuta. Hemlock.
Cardui & Cnici, ſix ſpecies. Thiſtles.

VII. At the SEALED Fountain of Solomon near Bethlehem.

Columba Paleſtinæ. A dove.
Rana corpore ovato, dorſo convexo, tota lucido-viridis. A frog.
Tenthredo faſciata, faſciis candidis atriſque.
Scarabæus *Euphthalmi parvus, ater lineis candidis.*

PLANTS.

Adianthum. Maiden-hair. } in the well.
Hypnum minimum. }
Naſturtium aquaticum. (Siſymbrium.) Water creſſes.
Achilleæ *affinis lutea.*
Gramen *paniculâ arundinaceâ, radice bulboſa.*
On the hills. Anagyris

Anagyris fœtida. Stinking bean-trefoil. Upon the hills.
Ocymum. Baſil.
Origanum. Wild Marjoram.

VIII. Mount THABOR.

Cynogloſſum hiſpidum. Hound's tongue.
Ononis fœtida. Stinking Reſt-harrow.
Papaver rhœas. Popp y.
Papaver *flore flaveſcente parvo.* Poppy.
Buphthalmum dentatum. Ox-eye.
Cynara. Artichoke.
Ruta. Rue.
Umbellata *cum diſco filamentoſo.*
Carduina *caulo ſpinoſo quadrangulari.*
Laſerpitium latifolium. Laſerwort.
Pimpinella officinalis. Burnet ſaxifrage
Tritolium, *foliis ovato-lanceolatis, ſpica oblonga laxa.* Treloil.
Syngeneſiſta cum pericarpiis confertis.
Quercus foliis dentato-aculeatis. Oak.
Ceratonia. Carob tree, or St. John's Bread.
Salviæ variæ ſpecies. Sage.
Gramen *ſecalinum radice bulboſa.*
Abſinthium romanum. (Artemiſia.) Worm-wood.
Ilex. Holly. In the vallies.
Terebinthus. The turpentine-tree: On the rocks.
Myrtus. Myrtle.
Scorzonera. Viper graſs.
Cichoreum Intybus. Succory.
Hedera helix. Ivy.
Cepa montana. Onion.
Avena montana. Oats.

IX. In

IX. In Mount TEMPTATION.

Cepa montana. Onion.
Cordia ſebeſten. Sebeſten.
Ricinus Palma Chriſti.
Rhamnus ſpina Chriſti. Buckthorn, called Chriſt's thorn.
Vitex agnus caſtus. Chaſte tree.
Elæagnus. Wild olive; of this is made the oil of Jericho.
Arbor magna, floribus loniceræ labiatis laciniatis, totis ſanguineis. Foliis obverſe ovatis ſucculentis lucido viridibus.
Ficus carica. The fig tree.
Euphorbia *foliis teretibus ſucculentis.* Spurge.
Ranunculus *aquaticus luteus.* Crowfoot.
Malva ruderum. Mallow.
Buphthalmum commune. Ox-eye.
Chenopodium ruderum. Gooſe foot.
Hyſtrix criſtata. Porcupine.
Cimex *aculeata, lateribus abdominis valde protuberantibus, maculis ferrugineis.*

X. At the Fountain of SOLOMON near Tyre.

Salix ſafsaf. Willow.
Vitex agnus caſtus. Chaſte tree.
Ricinus communis. Palma Chriſti.
Convolvulus foliis trinis. Bindweed.
Solanum foliis hirſutis. Anel el dib of the Arabs. Night ſhade.
Mercurialis. Mercury.
Parietaria. Pellitory.
Didynamica, flore minimo rubro bipedalis.

XI. The

XI. The HOT-BATHS of TIBERIAS.

1. *The fountain*, or ſource of them, is at the foot of a mountain, at the diſtance of a piſtol-ſhot from lake Genazereth, and a quarter of a league from the coaſts of Tiberias.

2. The *mountain* conſiſts of a black and brittle ſulphureous ſtone, which is only to be found in large maſſes in the neighbourhood of Tiberias; but in looſe ſtones alſo on the coaſts of the *dead ſea*, as well as here at the lake Genazereth. They cut mill-ſtones out of it in this place, which are ſent by water from Acra to Egypt. I ſaw an incredible quantity of them at Damiata

3. The ſpring which comes from the mountain, is in diameter equal to that of a man's arm, and there is one only.

4. The water is ſo hot, that the hand may be put into it without ſcalding, but it cannot be kept there long; conſequently it is not boiling hot, but the next degree to it.

5. It has a ſtrong ſulphureous ſmell.

6. It taſtes bitter, and ſomewhat like common ſalt.

7. The ſediment depoſed by the water is black, as thick as paſte, ſmells ſtrong of ſulphur, and is covered with two ſkins or cuticles, of which that beneath is of a fine dark green colour, and the uppermoſt of a light ruſty colour; at the mouth of the outlet, where the water formed little caſcades over the ſtones, the firſt mentioned cuticle alone was found, and ſo much reſembled a conferva, that one might eaſily have taken this, that belongs to the mineral kingdom, for a vegetable production; but nearer the river, where the water ſtood ſtill,

one

one might ſee both ſkins, the yellow uppermoſt, and under it the green. There was a miſerable houſe with ſeats for bathing, built cloſe by it; but it was not kept in repair, as no body here makes any uſe of theſe gifts of nature.

XII. The DEAD SEA.

1. The ſoil is a crumbly clay, impregnated with ſalt, and greatly reſembles that of Egypt.

2. Quartz, to which adhered a cruſt of ſalt.

3. Nodules of clay, which are round and compact. Theſe I ſaw in the clay near the coaſt.

4. Schiſtus. Slate reſembling flint, ſcattered here and there on the banks.

5. Perpendicular layers of a lamellated brown clay, in the common clay on the banks. Is this imperfect ſlate?

6. No ruſh or reed.

7. No plants near the ſhore. A ſtinking plant with a labiated flower, at ſome diſtance; and a plant of a ſalt taſte, in the plain.

8. The *Aſphaltes* is gathered by the Arabs in conſiderable quantities every autumn on the ſhore, where it is thrown. It is carried to Damiata, and there ſold for dying wool.

9. Shell fiſh were common on the ſhore.

10. The Arabs ſay, there are no fiſh in this ſea; however, I doubt the truth of this, as there are ſhell fiſh.

11. No navigation.

12. The neighbouring mountains are compoſed of a ſoft calcareous ſtone, and appear to be formed by this ſea, which has gradually decreaſed.

13. The ſlate ſeen in the mountains has been Aſphaltes, now changed into ſlate.

14. The

14. The hardneſs of the remote mountains.

15. The Aſphaltes appears like the balſam of mummies (Balſam. mumiarum), and is the ſame ſubſtance; has there ever been a lake in Egypt impregnated with this matter?

16. The petrefactions on the oppoſite ſhore are the ſame now as thoſe in the dry lakes of Egypt.

17. *Poma-ſodomitica.* Mad apples, are the fruit of Solanum Melongena.

PLANTS,

PLANTS, ANIMALS, &c.

Mentioned in the SCRIPTURES.

CUCUMIS melo. Melon. Arab. Kaun.
Cucurbita citrullus. Water melon. Arab. Battech. Syriacis jabbas.

Cucumis ſativus. Cucumbers. Arab. chiar.

Cucurbita lagenaria. Gourd. Arab. charrak.

Braſſica ſativa. Cabbage. Arab. krump. Syriac. malfuf.

Cucumis colocynthis. Bitter apple. Arab. Handal.

Momordica balſamina. Male balſam apple. Balſamita.

Momordica elaterium. Spirting cucumber. By the Syrians called adjur el hemar, *i. e.* Aſſes cucumber. Theſe names may be compared with the Hebrew, to explain the ſcriptures, where mention is made of the cucumbers of Egypt.

Luke xvii. ver. 6. συκαμίνος. Chriſt certainly meant the Sycamore of the Ancients, and Pharaoh's fig-tree of the Egyptians, which the Arabians call *Guimez*, when he pointed to a large tree, which he ſaid the diſciples might, by faith, remove into the ſea; for ſuch there are now in Judæa and Galilee, where Chriſt then was, ſee ver. 11. of the ſame chapter. Luther, therefore, tranſlated it very badly in calling it a mulberry tree, which is neither congruent with ſcripture nor natural hiſtory.

Luke

Luke xix. ver. 4. συκομουρέα. The tree on which little Zachæus climbed near Jericho, to ſee Chriſt paſs. The Greek text ſhews it was a ſycamore; therefore the Roman Catholicks, Greeks and Armenians are led into an error, when they viſit the holy places, for they are ſhewn a tree of a different genus, and contend that it was on one of thoſe Zachæus climbed. This is a-kin to the prunus, (plumb-tree) and has oval leaves, &c. an Eleagnus? (wild olive?) it grows in the plains near the ruins of Jericho; from this fruit, the Arabs extract an oil, which they ſell to travellers, who keep it amongſt their other holy things, and pretend it poſſeſſes a ſingular virtue in curing wounds, for which reaſon, they call it the *Oil of Zachæus*, attributing its virtue to the ſtay Zachæus made on the tree. Of the ſtone of the fruit, which is of an oval form, with four ridges, and almoſt the ſize of a walnut, the Latin monks make beads, which they ſend to Europe as being of great value. I have before obſerved, that Luther interpreted this paſſage very badly, when he called the tree a mulberry-tree; for the mulberry-tree is not, at preſent, found growing naturally in the territory of the town of Jericho, where the affair happened, and much leſs is it cultivated there at this time, as it ſcarcely ever grew in Judæa, very little in Galilee, but in abundance in Syria and Mount Libanon: neither did I ſee the Sycamore growing near Jericho, but it is probable it grew there formerly, being to this day found in Judæa, and was once doubtleſs very common, as it is mentioned ſo often in the Scriptures.

Poma ſodomitica, or mad apples, are the fruit of Solanum Melongena Linnæi, by other authors called

called mala inſana; theſe I found in plenty about Jericho, in the vales near Jordan, not far from the Dead Sea. It is true, they are ſometimes filled with a duſt, yet this is not always the caſe, but only when the fruit is attacked by an inſect (*tenthredo*) which turns all the inſide into duſt, leaving the ſkin only entire, and of a beautiful colour.

Nux Behen. Balſamum Aaraonis.

The oil of behen, which emits no ſcent or ſmell at all, is very proper for preparing odoriferous ointments and balſams. On this account it is much uſed by the inhabitants of the Eaſt, who lay flowers of jeſſamine, narciſſus, &c. in this oil, and thus make an odoriferous ointment, which thoſe who love perfumes apply to the head, noſe and beard. And this is undoubtedly that with which Aaron, as is ſaid in the Scriptures, uſed to anoint the head, and David ſo much praiſed on account of its agreeable ſcent.

This tree grows in Mount Sinai and Upper Egypt. The Arabians call it feſtuck el Ban.

Rhamnus ſpina Chriſti. The Egyptian buck-thorn.

Œnoplia ſpinoſa, Caſpar Bauhin. 477.

Nabca *Paliurus athenæi*, Alpin. Ægypt. 16. 19.

The Naba or Nabka of the Arabians.

In all probability this is the tree which afforded the crown of thorns put on the head of Chriſt; it grows very common in the Eaſt. This plant was very fit for the purpoſe, for it has many ſmall and

and ſharp ſpines, which are well adapted to give pain; the crown might be eaſily made of theſe ſoft, round, and pliant branches, and what in my opinion ſeems to be the greateſt proof, is, that the leaves much reſemble thoſe of ivy, as they are of a very deep green. Perhaps the enemies of Chriſt, would have a plant ſomewhat reſembling that, with which emperors and generals were uſed to be crowned, that there might be calumny even in the puniſhment.

Spinæ Biblicæ. Of Thorns mentioned in the Scriptures.

We know very few of the Thorns which are mentioned in the Scriptures. The reſt-harrow, (Ononis ſpinoſa) that moſt pernicious and prickly plant, covers entire fields and plains in Egypt and Paleſtine. I make no doubt, but this is referred to in ſome parts of the holy Scripture; I ſhall leave Philologiſts to determine which of the Thorns there mentioned it is. The Arabians, at preſent in Egypt, call it *akol*. This is, perhaps, that which Moſes means when he curſes the earth; it grows in great plenty, promiſcuouſly with the large thiſtles, in the uncultivated parts of Egypt.

Labruſca. Of the wild Grapes of the Scriptures.

Iſaiah in chap. v. ver. 4. ſayeth: *What could have been done more to my vineyard, that I have not done in it; wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?* I am inclined to believe, that the Prophet here means the hoary nightſhade (Solanum incanum) becauſe it is common in Egypt, Paleſtine, and the Eaſt, and the Arabian name agrees well with it.

The Arabs call it *aneb el dib*, i. e. *wolf-grapes*. The Prophet could not have found a plant more oppoſite to the vine than this, for it grows much in the vineyards, and is very pernicious to them wherefore they root it out; it likewiſe reſembles a vine by its ſhrubby ſtalk.

Of the Onions of the Iſraelites.

Allium cepa, Onion; by the Arabs called Baſal. That this was one of the ſpecies of Onions, for which the Iſraelites longed, we may gueſs by the quantity to this day uſed in Egypt, and by their goodneſs there; whoever has taſted Onions in Egypt, muſt allow, that none can be had better in any part in the univerſe: here they are ſweet, in other countries they are nauſeous and ſtrong; here they are ſoft, whereas in the North and other parts they are hard, and the coats ſo compact, that they are hard of digeſtion. Hence they cannot in any place be eaten with leſs prejudice, and more ſatisfaction, than in Egypt. The juſt longing of the Iſraelites teaches us, that they were introduced into the kitchen, about the time they left Egypt. They eat them roaſted, cut into four pieces, with ſome bits of roaſted meat, which the Turks, in Egypt, call *kebab*; and with this diſh they are ſo delighted, that I have heard them wiſh they might enjoy it in Paradiſe. They likewiſe make a ſoup of them in Egypt, cutting the Onions in ſmall pieces; this I think one of the beſt diſhes I ever eat.

Allium ſativum. Linnæi. Garlick.

Is by the Arabians called Tum. This is alſo much uſed; but I am inclined to think, it was not known to the Iſraelites, as it does not grow in Egypt,

Egypt, but is brought hither from the iſlands in Archipelago.

Allium porrum. Linnæi. Leeks. Karrat of the Arabians.

This was certainly one of thoſe deſired by the Children of Iſrael, as it has been cultivated from the earlieſt times to the preſent in Egypt. The ſeaſons for this, are the winter and ſpring months: the inhabitants are very fond of it, eating it raw as ſauce for their roaſt meat; the poor people eat it raw with bread, eſpecially for breakfaſt, uſing the earth for a table, and would ſcarcely exchange their leeks and a bit of bread for a royal dinner.

Leo. The Lion. The Arabs call this Animal Sabbe.

This is not met with in Syria or Paleſtine; but in great numbers at Babylon, now Bagdad). It is not an inhabitant of Egypt, unleſs it be on the confines of Lybia, coming from the inland parts of Africa. How is this conſiſtent with the Bible, where the Lion is mentioned as an animal common to Paleſtine and Syria, eſpecially in the hiſtory of Sampſon? Where did the fight between Sampſon and the lion happen?

Locuſtæ Johannis. St. John's Locuſts.

Of theſe I have already treated.

Petra Moſis.

The Rock which Moſes broke by a miracle, Exod. xvii. 6. and out of which he made the

tables for the Ten Commandments, was a ſaxum micaceo-ſpatoſum particulis quartzoſis paucioribus, in plain terms, a granite, of which Mount *Horeb*, where the miracle happened, conſiſts, as does Mount *Sinai*, where the tables were formed. Moſes had learned the uſe of this ſtone, for inſcribing letters and figures, from the Egyptians, as in Egypt hieroglyphick obeliſks are made of the ſame ſtone, and are miracles of art.

WHEN the Arabians intend to deſcribe a beauty, they make uſe of ſeveral ſimilitudes. They compare her face to the moon, &c. &c. Amongſt others, the moſt remarkable and common expreſſion of this kind is, when they compare the eyes of a beauty to the eyes of a rock goat, (Capra cervicapra, Linnæi) which is a common animal in Syria and Egypt. I think this compariſon remarkable, becauſe Solomon in his Canticles uſes compariſons, which are taken from the ſame animal; let us compare the Hebrew text to explain his meaning. We have therefore no reaſon to doubt, but that the *Doe* of Solomon was this Rock goat. The beauty of the animal, its being common in the countries where Solomon wrote his books, and finally, the cuſtom, which has continued to this day, and is the ſame with that of Solomon, are all circumſtances which help to confirm us in this opinion.

MATERIA MEDICA.

The Deſcription of the true Balſam of Mecoa.

IT is of a yellow colour, and pellucid. It has a moſt fragrant ſmell, which is reſinous, balſamick, and very agreeable. It is very tenacious or glutinous, ſticking to the fingers, and may be drawn into long threads. It ſcarcely ever becomes fluid or liquid by the heat of the ſun in Natolia.

I HAVE ſeen it at a Turkiſh ſurgeon's, who had it immediately from Mecca, deſcribed it, and was informed of its virtues, which are: firſt, that it is the beſt *ſtomachick* they know, if taken to three grains, to ſtrengthen a weak ſtomach; ſecondly, that it is a moſt excellent and capital remedy for curing wounds; for if a few drops of it are applied to the freſh wound, it cures it in a very ſhort time.

An Experiment to know whether the *Balſam* of *Mecca* be true and not adulterated.

A DROP of the Balſam is dropt into a glaſs of clear and freſh ſpring water; if this drop remains in one place on the ſurface of the water, the Balſam is of little value; but if it inſtantly extends itſelf like a ſkin or pellicle, over the whole ſurface, and with a hair, ſilk or thread, this ſkin may be taken off the water, which muſt afterwards be as clear

clear as at firſt, it is a ſign that the Balſam is of the beſt kind, and not adulterated. It is admitted, even by the Turks, that it is very difficult to find Balſam which will ſtand this proof; for the true Balſam of Mecca is ſcarcely to be found any where but in the poſſeſſion of the Turkiſh Emperor and the grandees of the kingdom, who get it as a valuable preſent from ſome traveller who hath been at Mecca. In order to make ſure of getting this valuable drug unadulterated, it is neceſſary either by friendſhip or money, at the time the caravan goes to Mecca, to gain the intereſt of a Turk, who will procure it genuine from the firſt hand, and then we may be aſſured of its goodneſs, and that it poſſeſſes the excellent virtues, which the innumerable experiments made by the inhabitants of the Eaſt confirm.

"THE 20th of June, I went round the city of Cairo to enquire for Balſam of Mecca, with an intention to buy ſome, if I could get any that was good. I ſaw the manner in which an Italian merchant, who had been thirty years at Cairo, tried it, it was as follows: He dropped ſome drops of the Balſam into a little China cup, filled with clear cold water; if theſe immediately extended themſelves in a ſkin, and this ſkin was even and clear, and entirely free from bubbles, he pronounced the Balſam good; but if it was ſome time before they ſpread over the water, and the ſkin was dirty, and had ſeveral bubbles or air bladders, it was a ſure ſign that the Balſam was adulterated and mixed with other things. If the ſkin can be gathered and wound up on a little ſtraw, without breaking or leaving any oil on the water, it was likewiſe good; and on the contrary, if the ſkin cannot be gathered, but breaks and ſeveral

ſeveral pieces, and leaves on the water ſome oily colour, red particles, we may ſafely conclude, that the Balſam is adulterated. I ſaw experiments made, both of the true and adulterated, and found them well grounded. The bubbles in the firſt experiment, and the breaking or dividing of the ſkin in the ſecond, are owing to the extraneous particles with which the Balſam has been adulterated. The drugs uſed, to adulterate the Balſam, or to encreaſe it in bulk, but diminiſh its virtues, are oil of (*Seſamum*) oily grain, which is extracted in large quantities in Egypt; Cyprus turpentine and the fat of oſtriches; theſe are not all mixed with it at one time, but according to the convenience of the ſeller; and in this manner, almoſt all the Balſam expoſed for ſale is adulterated, even in the place whence it is firſt brought.

None of thoſe who have wrote on the Balſam of Mecca, have been acquainted with the place whence it is brought. Every body knows, that it comes from Mecca, and I believe imagine, that it grows ſomewhere near that place. We have even travels and hiſtories informing us of the gardens round Mecca, in which this tree is planted and carefully cultivated, of the prerogative the Turkiſh Emperor enjoys, to preſerve the beſt for himſelf, of the guard the Turks conſtantly keep that none of the trees may be carried thence. This ſtory has been hitherto believed juſt as it was repreſented by the firſt relator, who told us this, that he might not be thought intirely ignorant of the matter. It would be worth while to make a journey to the place where this tree grows, in order to obtain a true hiſtory of it; but this cannot be done by a Chriſtian; we muſt therefore truſt to the informations we can get from ſuch as are

permitted to ſee thoſe places, and believe the moſt credible of them. I have aſked creditable perſons, who had been in Mecca, concerning this affair, and in particular, an Aga of the Caſtle at Roſetta, and a Schæck in Cairo; the former in the preſence of Mr. Chabert, a French merchant in Roſetta, and the latter through Mr. Le Grand, the French Interpreter in Cairo. They both gave me a very different account of the place where the Balſam-tree grows, from that which I had read before in books. They aſſured me, that the Balſam-tree is as little known at Mecca, as in Egypt and Turkey, and that not a drop of Balſam is gathered within many miles of Mecca. The place whence the Balſam is brought, lies many day's journey from Mecca, and in Petrea Arabia. There the trees grow in the mountains, and are poſſeſſed as a valuable treaſure by certain Arabian families. The Arabians carry the Balſam to Mecca, and there ſell it during the time the Caravan from Egypt and Turkey tarries there; by the Caravan it is carried to Damaſcus and Cairo, thence through all Turkey, and farther if poſſible, but this is ſcarcely credible, as very little of the genuine Balſam comes to Mecca. The Turkiſh Emperor enjoys no privileges, by which he may reſerve the beſt for himſelf; the Arabians are an independant and free people, they ſell their commodity to whom they pleaſe. The Sultan orders ſome conſiderable man at Mecca, as the firſt Scheck, or ſome other, to buy a certain quantity of it yearly on his account, and therefore is ſure to have it good. I have been aſſured, by thoſe who have been in Arabia and ſeen the tree, that its leaves reſemble thoſe of *Myrtle*, but are a little larger. By the informations which I could obtain, I have reaſon

reaſon to believe, that Dr. Linnæus rightly gueſſed that the tree is a *Piſtacia*, or neareſt a-kin to it, and therefore cloſely allied to the *Maſtich* and *Turpentine* trees *.

MASTIX, by the modern Greeks called μαστιχα; comes in large quantities from *Scio*, and is much uſed by the Turks; for the wives of the Turks in particular, the Sultan's and Grandees's, chew it conſtantly, to keep their teeth white and clean, and their breath ſweet.

Olibanum. Frankincenſe.

THIS is collected in both the Arabia's, whence it is brought to Giedda, which is the harbour of Mecca, thence over the Red Sea to Suez, a harbour in Egypt, and ſo to Cairo in conſiderable quantities; it is likewiſe brought from Mecca over land, by the Caravan. When it is brought over, it is ſo full of ſmall ſtones of Spar and Mica, that 150 lb. will not yield above from 50 to 70 lb. of clean and pure Frankincenſe. The greateſt part is carried to Marſeilles, whence it is by the Dutch carried to Muſcovy where the greateſt part of it is uſed in making the Ruſſian leather; a large quantity is likewiſe burnt by the Muſcovites and Roman Catholics in their churches. It differs greatly both in price and goodneſs, 110 lb. ſelling from 9 to 23 Piaſters, (each Piaſter at 60 Medins) according to the goodneſs of it. The beſt is in tears, of a fragrant ſmell, pellucid, and of a yellowiſh

* Profeſſor Linnæus in a letter dated Upſala, Feb. 12th, 1765. to John Ellis, Eſq; F. R. S. ſays, that the late Dr. Forſkohl ſent him a ſpecimen of the Balſam of Mecca tree, by which it appears to be a ſpecies of Amyris. N. B. Several ſpecies of this genus grow in Jamaica.

white

white colour, brittle and eaſily pulverized; of this very little is to be found in large quantities in the common Frankincenſe, and is not to be ſeparated from it, unleſs it be particularly deſired for the Apothecaries ſhops.

An Example of the nutritive Virtue of Gum Arabic.

THE Abyſſinians make a journey to Cairo every year, to ſell the products of their country: *Slaves*, *Gold*, *Elephants*, *Drugs*, *Monkeys*, *Parrots*, &c. They muſt travel over terrible deſarts, and their journey depends as much on the weather as a voyage at ſea, conſequently they know as little as a ſeaman how long they muſt be on the journey, and the neceſſaries of life may chance to fail them, when the journey laſts too long. This happened to the Abyſſinian Caravan in the year 1750, their proviſions being conſumed, when they had ſtill two months to travel; neceſſity obliges us often to uſe things for food before unheard or unthought of; this happened in the caſe in queſtion; they were obliged to ſearch for ſomething amongſt their merchandize, wherewith they might ſupport life in this extremity, and found nothing more proper than Gum Arabic, of which they had carried a conſiderable quantity with them. This ſerved to ſupport above 1000 perſons for two months.

GUM Arabic is gelatinous, and undoubtedly contains ſome nouriſhing particles. But here we may aſk, Whether this food did not make theſe poor people very coſtive? It muſt in all probability have had this effect, but of this I could not learn any circumſtances. I know however, that the Cara-

van arrived ſafe at Cairo, without any great loſs of people either by hunger or diſeaſes.

OPIUM. We are told that the Turks formerly conſumed large quantities of this drug, at preſent it is uſed by very few, and ſcarcely by any, except thoſe who ſtrictly follow the laws of Mahomed, and therefore abſtain from wine, and all other ſpirituous liquors. But there are very few at this time who obſerve them ſo ſtrictly, eſpecially amongſt the vulgar; perhaps there were formerly more, and then it is poſſible Opium was more frequently uſed; ſuch as now make uſe of Opium have a trembling of the nerves, are ſleepy, and become very weak, therefore the Turks, who ſee this, with great reaſon, leave off a cuſtom ſo evidently deſtructive.

Caſſia Fiſtula.

The manner of preparing it in Egypt.

THE Pods are collected before they are quite ripe, and carried into a very cloſe room in which has been previouſly prepared a bed of palm leaves and ſtraw ſix inches thick, on this they lay the Pods in a heap. The door is then cloſely ſhut, and the next day they ſprinkle water on the heap, which is repeated the day following; thus they lay heaped for forty days, 'till they become black. Others dig a hole in the ground to put them in, but this method is much inferior to the former.

Scammonium. Scammony.

THE beſt Scammony in the world is brought from *Maraſch*, the reſidence of a Baſhaw, about four days journey from Aleppo, near the confines of

of Armenia. It is thence brought to Aleppo in ſmall ſkins, and by the merchants ſent to London and Marſeilles. It was formerly, to be had very good from Mount *Carmel*, by way of Acra, but at preſent, ſcarcely any comes from that place, as the Arabian inhabitants of the mountain have neglected to gather it, being more addicted to plunder than labour. I have ſeen the Convolvulus, from which it is taken, grow wild in the vales between Nazareth and Mount Carmel.

Schœnanthus Officinalis. Camel's Hay.

THIS grows plentifully in the deſarts of both the Arabias; it is gathered near *Limbo*, a port in Arabia Petrea, and exported to Egypt. The Venetians buy it in Egypt, as it enters the compoſition of the Venice treacle. This was undoubtedly one of the precious, aromatic and ſweet plants which Queen Sheba gave to Solomon, being to this day much eſteemed by the Arabians for its ſweet ſmell.

THEY call it Helſi Meccavi, and Idhir Mecchi.

Senna.

ALL the *Senna* grows wild in upper Egypt. It is gathered by the Bedovines or Arabian Peaſants, who ſell it to their Scheick or Headman. When he has collected a large quantity he carries it to Cairo, where he ſells it to a particular Perſon, who rents the privilege of ſelling this drug to the Europeans, from the corps of Janiſſaries at Cairo, who diſpoſe of it to the beſt advantage. At preſent Ibraim Kiæſa, the powerful Governor and Uſurper over Egypt, has aſſumed this privilege, and rented it to two Jews, who were likewiſe farmers

farmers of the cuſtoms. Of theſe the Europeans buy yearly as much as they want. But it is not every European that can buy, nor can any nation purchaſe what quantity it thinks proper. They are obliged to make three lots, one for *Marſeilles*, another for *Legborn*, and a third for *Venice*, and each lot is to be purchaſed by one merchant. *Senna* therefore is a commodity which, next to Nutmeg and Cinnamon, of which the Dutch are the ſole poſſeſſors, is more monopolized than any other. The Egyptians may alſo ſet what value they pleaſe on this drug, as it is wanted in all parts of the world, and grows no where ſo good as here. They ſend to Marſeilles yearly 600 Boats, each containing 10 Quintals, each Quintal at 20 Sequins, more or leſs; a Sequin conſiſts of 1100 Medins.

Myrobalani Officinales.

THE writers on Materia Medica know very little of the Myrobalans, which are but little uſed at preſent, and ſhould not obtain a place in the ſhops. But they are ſtill in uſe with the Egyptians and Arabians, who drink the decoction of all the Myrobalans as a purge, eſpecially in Upper Egypt. This medicine operates as a corroborant as well as a cathartic, and might therefore anſwer very well as a ſuccedaneum for rhubarb, when this laſt cannot be had; but it is of no value as long as we can have rhubarb. The Arabian Phyſicians firſt introduced the Myrobalans, which at preſent are only uſed by them and their countrymen. *Botaniſts* know ſtill leſs of this fruit, which grows in India near Malabar, and on the confines of Bengal; whence it is brought with other ſimples to Mecca, and over the Red Sea to Cairo. A tree of

of Myrobalans was ſeen at *Farſchut*, a town in Upper Egypt, ſubject to an Arabian Prince, by Jeremias Kerner, a Sileſian (Miſſionary from the Society to propogate Chriſtian Knowledge) who aſſerts, that all the Myrobalans are taken from the ſame tree, but do not ripen at one time; and ſays, that the inhabitants are very careful to diſtinguiſh one from the other, and gather the ripe ones, without mixing or confounding them with the others, giving them different names according to their qualities, *Chabeli*, *Aſphar Bellili*, *Emblili*, *Hendi*, *Chejri*. I ordered a perſon to bring me one of theſe trees from Upper Egypt, but I could not get it before I left Egypt.

Spica Celtica. The Celtic Spiknard.

The Spiknard is much more uſed by the People of Inner Africa, Abyſſinia, and Æthiopia, than by us; and in ſuch quantities, that there are yearly 60 tons imported by way of Venice into Egypt from Germany, each ton is by the Æthiopian merchants bought for near 100 rixdollars. They make an ointment of it, which they uſe to keep the ſkin ſoft in their ſcorching climate, and to make it ſhine, for in this they think conſiſts its greateſt beauty.

Mumia Mineralis.

This is a bituminous, ſhining, brittle, black, and almoſt inodorous maſs, which is brought from Perſia. It is exceſſively dear, for one dram of it coſts from 2 to 4 and 5 Sequins in Egypt, according to its ſcarcity and goodneſs; it is much dearer than Amber, wherefore the Grandees of Egypt and Turkey preſerve it among their other rarities;

rarities; theſe are: Amber, the true Bezoar ſtone, the horn of the Rhinoceros, particularly veſſels made of it, out of which they drink water; all theſe are with them of the ſame value, as precious ſtones and jewels, and they preſerve them as carefully. The Ambergris (*ambra griſea*) they offer to the Goddeſs of Beauty, whom theſe people venerate to the higheſt degree; the Bezoar ſtone and Rhinoceros horn, are both uſed as alexipharmics, ſudorifics, and againſt poiſon, for which reaſon they preſerve them as their tutelar Gods, againſt that kind of Death, to which the Grandees are ſo much ſubject, and therefore live in conſtant fear. But this Mumia Mineralis, they ſay, is a great vulnerary. If experience confirms the accounts the Egyptians give of it, it is certainly the greateſt remedy hitherto known for curing wounds. They make an ointment of the Mumia Mineralis pulverized and mixed with ſweet oil; break the leg of a hen, anoint it with this ointment and tie it up, if the Mummy is genuine, the leg is cured within three hours; and this is the method they uſe to try whether the Mummy is good; but if the leg is not cured within the time mentioned, they reject it as of no value. They ſay, that the leg of a man is cured within twenty four hours, if this remedy is applied. I have myſelf ſeen and deſcribed the Mummy, but have not been an eye-witneſs of its efficacy, as it is very dear and ſcarce: but ſeveral ſurgeons in Cairo aſſerted the truth of it, and told me, they had ſeen and admired the experiment; theſe were men of probity and veracity. It is certainly a ſpecies of *bitumen*, but I am not able to ſay, whether it is any of thoſe hitherto known, if not the firſt in Linnæis's ſyſtem of nature,

ture, which is the ſame as the Naphta of authors, hardened by the heat of the ſun. The Egyptians call it, *Mumia Mineralis*, from the exact reſemblance it bears to the maſs, which is taken out of the ſkull of the Mummies in Egypt.

Unguentum Mumiæ. Ointment of Mumy.

THE Egyptians make an unguentum potabile, or liquid ointment of Mumy, by mixing the powder of Mumy with butter, which they call *Manteg*, this they take inwardly when they are wounded. A credible perſon in Alexandria aſſured me, that he ſaw a Moor perfectly cured in a ſhort time, without having uſed or applied any other medicine, of a wound in the ſide, between the ribs, made with a knife, which had pierced the muſculos intercoſtales; this man immediately drank a doſe of this ointment, about lbij, and likewiſe anointed the wound with ſome of it. The Egyptians uſe it alſo frequently for their cattle, camels, aſſes, ſheep, oxen, &c. &c. both inwardly and outwardly, for wounds, fractures, againſt witchcraft, which they believe can hurt their cattle, and almoſt in all diſeaſes with which their cattle are afflicted.

The method of making Sal Ammoniac in Egypt.

Sal Ammoniac is made from the ſoot ariſing from the burnt dung of four-footed animals, that feed only on vegetables, and of human excrements.

THIS dung is collected in the four firſt months of the year, when all their cattle, ſuch as oxen, cows, buffaloes, camels, ſheep, goats, horſes and aſſes, feed on freſh ſpring graſs, which in Egypt, is

is a kind of trefoil or clover: for when they are obliged to feed their cattle on hay, and their camels on bruiſed date kernels, their excrements are not fit for this purpoſe; but when they feed on graſs, the poor people of Egypt are very careful in collecting the dung quite freſh, and for that purpoſe follow the cattle all day long; if it is too moiſt, they mix it with chaff, ſtubble, ſhort ſtraw, or duſt, and make it up in the form of cakes; then they lay it on a wall to dry, till it is fit to be burnt.

For want of wood, which none but the rich in Egypt can afford to buy, they burn this dung through the whole country, and ſell a vaſt quantity of ſoot to the ſalt-makers. If the country wanted this dung for manure, it would be bad œconomy; but as nature has provided Egypt with manure of a quite different nature, viz. the mud depoſited by the Nile when it overflows the country, the inhabitants are much to be commended for applying the dung to another uſe.

The excrements of the camel are not found at all preferable to any other, and its urine is never uſed for this purpoſe, although generally reported ſo by authors.

The ſalt workers pretend, that the human excrements, and thoſe of goats and ſheep, are preferable to any other. In the months of March and April only they make the ſalt.

The village *Giza*, which is ſituated at a ſmall diſtance from Cairo, is the only place near that city where they make this ſalt. There is no manufactory of it in Cairo; but there are numbers in the iſland *Delta*.

A person who poſſeſſes a village, in which there is a ſalt manufactory, lets his peaſants work it,

for there is no great art in it. Thoſe who work at it are miſerable wretches; as indeed are all the common people in Egypt. The ſoot, and every thing elſe requiſite for making the ſalt, is weighed to them, and they are obliged to deliver ſalt in proportion, by which they cannot wrong their maſters of an ounce. I ſhall now deſcribe the method of making it, which, though it is very ſimple, has puzzled many chemiſts. I doubt not but chemiſts may invent ſome better method, for this is very ſimple. They build an oblong oven, about as long again as broad, of brick and moiſt dung; of ſuch a ſize, that the outſide, or flat part of the top of the arch, may hold fifty glaſs veſſels, ten in length and five in breadth, each veſſel having a cavity left for it in the brick work of the arch. Theſe glaſs veſſels are globular, with a neck an inch long, and two inches wide. They are of various ſizes, in different ſalt works, containing from a gallon to two gallons; but in general, are but eighteen inches diameter. They coat each veſſel over with a fine clay, (which they find in the Nile) and afterwards with ſtraw; they then fill them two-thirds full of ſoot, and put them into their holes on the top of the oven.

They make the fire gentle at firſt, uſing the above-mentioned dried dung for the fuel; they increaſe the heat gradually, till they bring it to the higheſt degree, which the workmen call hell-fire, and continue it ſo for three days and three nights together. When the heat is come to its due degree, the ſmoke ſhews itſelf, with a fouriſh ſmell, that is not unpleaſant; and in a little time, the ſalt ſticks to the glaſſes, and covers the whole aperture. The ſalt continues ſublimed till the above time is expired; then they break the glaſſes, and

and take out the ſalt, juſt in the ſame form, and of the ſame ſubſtance, as it is ſent over all Europe.

At each ſalt-work they have a glaſs furnace, to melt the old glaſſes and make new ones.

The ingredients for the fine works, which are made in France and Germany, of Papier Machée, as ſnuff-boxes, heads for canes, &c.

Ichtyocollæ lbij.	*Ol. Lib.* lbiv.
Minii rubri ℥ij.	*Terræ Umbræ* ℥iv.
Lithargyrii aurei ℥iij.	*Vitriol. alb.* ℥iv.
Ceruſſa ℥iſs.	*Colophonii* ℥iij.
Electri ℥viij.	*Spirit. Therebinth* lbj.
Terræ Tripolitanæ lbj.	

MEDICA.

Of Diſeaſes, and their Remedies.

1. Peſtis. The Plague.
2. Febris damiatæ. The Fever of Damiata.
3. Synocha. Fevers.
4. Tertiana. The Ague.
5. Cephalalgia. The Head ach.
6. Colica. The Cholick.
7. Calculus. The Gravel.
8. Aſthma. Aſthma.
9. Hyſteria. Hyſterics.
10. Imaginatio. Of the force of Imagination.
11. Tænia. The Tape worm.
12. Ophthalmia. Diſeaſes of the eyes.
13. Siphilis. The Venereal diſeaſe.
14. Herpes Aleppica.
15. Hernia. Ruptures.
16. Sterilitas. Barrenneſs.
17. Puerperia. Of Child-bearing.
18. Excreta.

1. Peſtis. The Plague.

I HAD a converſation with a practitioner in phyſick at Smyrna, and was ſolicitous to know whether he had made any obſervations on this diſtemper, in a place where it often rages. He anſwered me, that neither he nor his collegues knew any thing of it, as they are cloſely confined, and kept from all communication with thoſe afflicted

ſicted with the Plague. For no Phyſician can ſuccour theſe wretches, unleſs he will ſhut himſelf out from all company, and perhaps afterwards be condemned to ſhut himſelf up in his houſe for forty days, and perform quarantine.

He had, however, an opportunity privately to viſit a patient afflicted with the plague, and obſerved that his eyes watered (*lacrymatio oculorum*) and his tongue was covered with white puſtules.

The famous Count *Bonnevall*, diſcovered a powder againſt the Plague, which had a ſurpriſing effect; and he proved, that ſcarce 10 of 100 died, of thoſe who uſed this powder. I have been informed, that there is a French ſurgeon, now in Conſtantinople, who knows how to prepare this powder.

2. Febris *maligna Damiatæ ſingularis*. The Fever of Damiata.

This rages during the winter, but more in the ſpring, with a quick and high pulſe, great heat, violent thirſt, dry and clammy tongue, inflamed eyes; it ends in two or four days, with a red tumor and ſtupor on one ſide, but particularly the arm, foot and leg on that ſide ſwelled, are very red and painful; before this criſis, they perceive ſome ſerum to fluctuate within the ſkull, towards the under part of the os frontis. This criſis is not always a good omen, the patient often dying when it comes on. If the patient eſcapes death, yet the ſwelling of the limbs and ſtupor of the ſide often remain. The Arabians call it *Nyſſham*, which ſignifies *fluxio calida* (warm fluxion) to diſtinguiſh it from the *apoplexy*, which they call Nyſl-bred, which ſignifies *fluxio frigida* (cold fluxion.)

3. Synocha. Fevers.

THEY pound ſhell-fiſh (*cochlea*) both ſhell and fleſh, making a cataplaſm of them, which they lay on the ſole of the foot; this ſerves for a veſicatory, and draws a bliſter on the ſole. It is the only remedy the Greeks at Athens, Salonica, &c. uſe in violent fevers; and they apply it with ſucceſs in the height of the diſeaſe. This they uſe in all fevers as a domeſtick medicine.

4. Tertiana. Ague.

A ſympathetick cure for the Ague, which the Greeks, in the iſland Morea, preſcribe.

WHEN the patient begins to ſhake, he goes and leans againſt a peach-tree, until the fit or paroxyſm is over; by this, they ſay, he loſes his Ague, but the tree dies away. This was told me by a perſon who lived a long time on Morea, and ſaw it performed, as the diſorder is common to all the inhabitants of this Iſland.

TAKE an egg, roaſt it in aſhes till it becomes quite hard, ſprinkle it all over with pepper, and eat it at once. A Swediſh merchant in Smyrna was by this cured of an Ague, which never returned again.

5. Cephalalgia. A domeſtick cure, uſed by the Arabians, for the *Head ach.*

IN a violent Head ach they ſhave the head, and with a knife cut ſeveral holes before the crown of the head (ſutura coronalis); the blood which runs out they ſtroke forwards with a ſharp edged piece of

of wood, letting it then run as long as they think proper, or until the patient's pain is mitigated. They cut the holes in ſuch a manner as not to touch any vein, but only in the ſkin or fleſhy part, ſo far reſembling a ſcarification.

6. Colicæ Medicina. A Cure for the Cholic.

TAKE the *ſnuff* of a *candle*, and *German ſoap*, mix them well, and make pills. This in the Levant is found to be a ſure remedy againſt the Cholic.

MAKE pills of pitch (bitumen vulgare) of the ſize of a pea, of which, three or four are to be taken, when the fit or paroxyſm comes on. This is ſaid to be a ſovereign remedy againſt the wind Cholic in Tartary, which I learned from a Man in Smyrna, who had long lived amongſt the Tartars.

Colica *flatulenta.* Gravidarum *Peſſus.*

TAKE of powdered nutmeg, two grains; ſweet oil, what quantity you pleaſe.

MAKE a tent of cotten, moiſten it with the above mixture, and apply it. The patient muſt ſit in warm water, almoſt up to her middle, for an hour, before the Peſſus is applied. I ſaw a midwife at Cairo, with this remedy, cure a woman ſix months gone with child, of a Colica flatulenta, which the patient had erroneouſly taken for a ſign of future or inſtant abortion; but the midwife prudently judged it to be the aforeſaid diſtemper.

THE women in Egypt frequently uſe Peſſaria; but in Europe they are ſcarcely ever uſed, tho' I doubt

doubt not but they might be of ſervice. A people, however, ſo much given to luſt as the Egyptians, often make a bad uſe of them. I was informed by phyſicians, apothecaries and prieſts, to whom they confeſſed it on their death-beds, that they often uſe them to help conception and to cauſe abortion and barrenneſs. But I was not informed of what ſubſtance, and in what manner they were made, nor did I think it worth my while to enquire.

A cure the Arabians have for their Horſes, when they are troubled with Gripings (Colica ſive. Iliaca.)

They give the Gall of Bears powdered and mixed with coffee to the Horſe; this is a moſt powerful remedy againſt this diſtemper, to which the Arabian Horſes are ſubject. This Gall is very ſcarce with the Arabians, therefore they pay dear for it when they can get it, and preſerve it as a valuable treaſure to uſe it on this occaſion; one cannot offer an Arab a more welcome preſent, than a bit of genuine Bear's Gall, which they know very well, and cannot be impoſed on with the Gall of other animals.

7. Calculus. The Gravel.

The inhabitants of the Eaſt uſe the dried leaves of almonds infused in water to cure the Gravel.

8. Aſthma.

Take a ſea gull, chop it in pieces, boil it in water to make a ſtrong broth, and drink it at once.

This domeſtick remedy I learned in Smyrna, where it is ſaid to be uſed in the moſt deſperate Aſthmas.

9. Hyſteria. Hyſtericks.

FILL a date with the powder of *maſtich*, after taking out the ſtone; cloſe it again, and lay it on coals to roaſt. The patient is to place herſelf over the coals, and draw the ſmoak of it, which is of an agreeable ſmell, up her noſe; when the date leaves off ſmoking, or when the *maſtich* is melted and mixed with the juice of the date, the patient eats it. This is to be done under the paroxyſm, which I am told will certainly be obviated.

Another: Lay the eggs of the ſepia octopodia the cuttle fiſh with eight claws on coals, and draw the ſmoke of it up your mouth and noſe. Both theſe methods are uſed in the Levant.

10. Imaginationis *ſtratagema.*

A MAN afflicted with the hypochondriac diſeaſe, and of a very diſturbed mind, continually complained of ſomething in his throat which almoſt ſuffocated him. I endeavoured to cure him by ſtratagem. I ordered a hen to be killed, and an egg to be taken out; I then preſcribed for the Patient a light vomit, perſuading him that it would bring up what troubled him. While he was vomiting, I ordered the egg to be privately conveyed into the pot, and when the vomit had ceaſed operating, I ſhewed him the egg amongſt what he had brought up; he was overjoyed, declaring

claring he felt it no more, nor did he afterwards complain of it.

11. Tænia. The Tape-worm.

THE Tape-worm, which has of late years engaged the attention of many great Phyſicians, is a plague, from which the inhabitants of Egypt are not exempted, and which, in this country, affords opportunities enough for a Phyſician to enquire into its nature, of which we know very little. Mr. Foumace, ſurgeon to the French nation, at Cairo, was the firſt who told me this plague was very common in Egypt, and ſhewed me three pieces of a Tape-worm, which he had, at various times, forced out of a woman: one of them was forty, the other about fifteen, and the third ten French *pique*; it was near half an inch broad. After I had got this information, I uſed my beſt endeavours to be better informed, and to collect what obſervations I could get from him, and every body elſe who practiſed phyſic here, relative to a ſubject of ſo much importance. I here communicate them as they were related to me. The Tape-worm is ſo common, that Mr. Foumace, who has practiſed phyſick here for ſeveral years, believes two-thirds of the inhabitants of Cairo to be troubled with them. The Jews, and the common people of Egypt, are moſt afflicted with this diſorder; many of the Coptites are alſo tormented with them, but not many of the Turks. I did not fail aſking the Practitioners of Cairo, why the people in this country are more tormented with them than in other places, and why ſome ſorts of the people here are more ſubject to them than others? But I got no ſatisfactory anſwers. They all

all agreed that the diet was the principal cauſe, but this was nothing new to me; however, I am of opinion, that the miſerable food of the poor people, and particularly the nouriſhment they take great part of the year from melons, cucumbers, and all other kinds of ground fruit, deſerve ſome attention. One told me, that the Jews are troubled with worms, becauſe they eat ſo many ſweet things; and the women in particular, eat more ſweet meets, confections, pruins, &c. than other food. It is the general opinion, that ſweet things nouriſh at leaſt, if not occaſion, worms in children. The Turks live here as well as in other places on good and well dreſſed victuals. Rice and fleſh are their chief food. They likewiſe eat much fiſh, but the poor cannot buy them. The fiſh of the Nile do not perhaps contribute towards breeding worms, though we have reaſon to believe, that the fiſh of other rivers do. I made diligent enquiry with reſpect to the *Signs*, by which we may judge, whether any one has the Tape-worm or not; and was informed, that the ſureſt method is to examine the ſtomach and eyes, viz. when a blue ring is ſeen under the eyes, and when the ſtomach ſwells round the navel; but I was told there is never occaſion to ſearch for more than one ſign, and this is the ſureſt, viz. the Vermes cucurbitini (Gourd worms.) As ſoon as he knew that the patient voided Gourd-worms, he never heſitated to preſcribe medicines againſt the Tape-worm, and he never remembered to have been diſappointed in his conjectures. It is very eaſy to know here whether a patient has Gourd-worms, five perſons out of ten, and perhaps more, void them when they go to ſtool, ſome in conſiderable numbers, and almoſt all without attending to it, except when they

they aſk the advice of a Phyſician, upon the vermins tormenting them, and he enquires whether they perceived them. They have no medicine in Egypt againſt worms; nor do they ever require a Phyſician to preſcribe any thing for them. Even they who know they harbour them, and are tormented with all the inconveniences they are wont to cauſe, require only a remedy for the ſymptoms, *e. g.* gripes, head-ach, vomitings, but never ſay any thing of the cauſe, which is generally to be attributed to worms. They cannot conceive that the inſignificant Gourd-worms, which they void with ſo much eaſe, can occaſion a diſeaſe, and they never dream of the true cauſe, I mean the Tape-worm; for which reaſon they are greatly terrified when a Phyſician expels one from them. A Phyſician muſt therefore know in what manner to preſcribe againſt the real cauſe, and not attend to what the patient ſays of his ſymptoms. I never was acquainted with more than one remedy preſcribed for the worms, by thoſe who practiſed phyſic in Cairo with judgment and applauſe, but this always ſucceeded ſo well, that they had no occaſion to ſearch for another. This is *Petroleum* given inwardly. Mr. Des Barats, M. D. of the Faculty of Paris, and Phyſician to the Conſul at Cairo, communicated this remedy to me. Both he, and the aforeſaid Mr. Foumace, have ſeen a conſiderable number in Cairo cured by Petroleum, and the worm Mr. Foumace ſhewed me, was expelled by it: they give it for three days ſucceſſively, for which purpoſe they chuſe the three laſt days of the moon's laſt quarter. When they have given it for three days, they try whether they can expel any of the worm which they ſuppoſe to be killed; if this does not ſucceed, they wait till the next decreaſe

creaſe of the moon, and repeat the ſame courſe.
Cairo, July 1, 1751.

Ophthalmia Ægyptiorum. Diſeaſes of the Eyes.

No Diſeaſes are more common in Ægypt than thoſe that affect the Eyes, eſpecially in Cairo, where the greateſt part of the inhabitants are afflicted with (Ophthalmia and Pſorothalmia) ſore and watry Eyes. More than one cauſe may be given for this endemic diſorder. The exceſſive heat added to the incredible quantity of fine duſt, which flies about the air of this dry country, is ſufficient to make the diſeaſes of the Eye more frequent in Egypt, than any where elſe, and perhaps in ſome places this alone may be the cauſe. But I am fully perſuaded, that it is not the only thing that occaſions this diſorder in the city of Cairo. I have there obſerved one more remarkable. The inhabitants, eſpecially thoſe that live near the canal, have under their houſes a ſink or deep pit, that anſwers for a neceſſary-houſe, for the reception of all kinds of filth and excrements. From this ſink there is a drain that leads into the canal which runs through the city, and is never opened but, in order to clear it out, once a year, and that at the time when the heat is moſt violent, and the canal has ſcarcely any thing in it but the fœtid mire left by the Nile: and to this filth and ordure I aſcribe the cauſe of ſore Eyes to the People in Cairo, for whilſt theſe putrid ſubſtances are ſhut up in the pit they inſenſibly throw off ſome noxious particles, which become more perceptible when they are emitted into the canal, and unite their poiſon with the circumambient air. To confirm my opinion, I need only uſe the argument, which induced

the

the learned Ramazzin to write his treatiſe de Morbis Artificum, to which I refer the reader.

I HAVE ſeen one example of this, which was more remarkable than all the others; a European forty years of age had been in Cairo three years, and was every year attacked with ſore and inflamed Eyes, juſt at the time when the ſtench was greateſt in the canal, on the ſide of which he lived. He attributed his Diſeaſe to his ſituation, as it went away as ſoon as the cauſe was removed, namely, when the water at the riſing of the Nile flowed into the canal. Cairo, June 27 1750.

13. Siphilis. An example of *venereal* Ulcers, being cured in Egypt with *Tar-water*.

A MAN forty years of age had venereal Ulcers on his forehead, noſe, chin, and in his throat, which had occaſioned a hoarſeneſs, &c. An Engliſh Nobleman, who was travelling in Egypt, ſaw this wretch, and immediately perceived the cauſe of his condition. He knew that *Tar-water* had been uſed with ſucceſs in England in ſuch caſes, and therefore deſired the Engliſh Conſul, Mr. Barton, to try whether he could by the ſame means cure him of his Diſtemper. He procured Swediſh Tar, from a Swediſh Ship at Alexandria, prepared *Tar-water*, and ordered the patient to drink about a pint and a half a day. In a month the ſwellings in his throat began to abate, and he recovered his voice. By degrees the Ulcers in his face were cured, and when I ſaw him him, which was three months after he had begun to drink *Tar-water*, there only remained an Ulcer on his noſe, and this was alſo beginning to mend. Cairo, July 6th, 1750.

14. Herpes

14. Herpes *Aleppina.*

(1.) CHILDREN and women never eſcape this Diſeaſe. (2.) Very few men, who come from other parts to Aleppo, eſcape it; the inhabitants ſay there is ſcarcely one in a thouſand. (3.) If any eſcape it, they are thoſe who have black hair (of a melancholy temper,) according to the obſervations made by the inhabitants. (4.) It commonly laſts for ſix months, but there are examples of its continuing a year and more. (5.) It often affects the cheeks of the Ladies, and then does more damage by going off, than by ſtaying, for it deſtroys their beauty by leaving a ſcar. (6.) It is very inconſtant with regard to the place it occupies in men, ſometimes affecting the cheeks, ſhoulders, noſe, and even the glans penis. (7.) Nobody could yet diſcover the cauſe of this Diſeaſe; the inhabitants commonly aſcribe it to the water. (8.) The inhabitants apply no medicines for it, but leave it to nature.

MR. JUSTI, ſecretary to the Swediſh Conſul, told me, that an Armenian ſervant in the Swediſh Factory had the *Aleppo Mark.* I was deſirous of being informed by the ſervant of the circumſtances of this Diſeaſe, he related to me what follows: All who are either born at Aleppo, or come thither from other places, are attacked with a Diſeaſe, which has the following ſymptoms and effects; ſome part of the body, ſometimes ſeveral, often ten or twelve, is affected with a ſore or rather efflorescence, which is red, ſomewhat elevated, without heat or pain, and the patient ſcarcely knows that he has it. There appear neither *Veſicles* nor pimples. This continues a longer or a ſhorter time,

and

and terminates with a ſcab (eſchara), without having ſuppurated. When this falls off, it leaves an ugly and deep ſcar, which the people in the Levant call the *Aleppo Mark*; all who have dwelt in the city bear it, and perceive alſo more inconvenience after the Diſeaſe, than while it is on them, eſpecially thoſe who bear the marks of it in the face. But there are ſome who bear a much more unfortunate mark of this Diſeaſe, viz. thoſe who become blind, when the ſore affects the eyes. This ſervant had three ſcars, one on each cheek, pretty deep, of an irregular figure, and reſembling much the ſcars which remain after burnt ſores. They who have once got over the Diſeaſe, are never after affected with it, and they are ſeldom in the town many days before it attacks them. The inhabitants of the town and travellers aſcribe the cauſe to the water; I aſked the ſervant, whether he ever perceived any ſingular qualities in the water which is uſed at Aleppo, for meat and drink? but he knew of nothing, except that the water is brought into the town by aqueducts from a little inland river, and that it neither taſtes nor ſmells different from other water, only a little warm.

Smyrna, December 30, 1749.

15. Hernia. Ruptures.

I HAVE been told by ſome perſons in Syria, who had undergone the cauterium ſcroti in Ruptures themſelves, and been perfectly cured.

16. Sterilitas. Barrenneſs.

THE man and woman are to drink a tea cup full of clove water before they go to bed. This is

is a [redacted] remedy in Egypt in theſe caſes, and I ha[redacted]d, that women, who had been barren for [redacted]s, have conceived, by uſing this ſimp[redacted]ine. A midwife, who told me this, ſaid, [redacted]e had often preſcribed it with ſucceſs.

C[redacted]ecember 26th, 1750.

17. Puerperia.

[redacted]day procured the following informations, conce[redacted]g the birth of children, amongſt the inhabita[redacted] of the Eaſt. (1.) There are both Turkiſh a[redacted] Greek midwives here, who have learned their [redacted] by experience, without being taught by any b[redacted]y. (2.) The women here have good times, and [redacted] ſeldom hear of difficult labours in child[redacted]rth, much leſs of women dying in labou[redacted] eſpecially amongſt the Turks. (3.) When the child is born, they cut the ſtring of the navel, as with us, and apply cauterium actuale, or a red hot iron to it. (4.) The head of the child is ſprinkled over with the powder of gallnuts and nutmeg mixed together; this forms a cruſt on the head, which [redacted]y leave on till it falls off itſelf; this uſually happens within ten or twelve days. (5.) The mother or nurſe is very ſolicitous to bend the arms and legs of the child. They bend, for example, the left leg backwards over the loins, and take the right arm and lay it over the back, ſo as to meet the foot, and in the ſame manner the other leg and arm. To facilitate this, they anoint the joints with ſweet oil: I have been aſſured by ſome women, that this is the beſt remedy to ſilence children when they cry, and that the child by a natural inſtinct requires this to be done to it. May not this be the reaſon, why the eaſtern people are ſo much more active than the Europeans? The

Greeks chriſten their children immediately after their birth, or within a few days after it, by dipping them in warm water, and in this reſpect they are much wiſer than their brethren the Romans, who dip them into rivers in the coldeſt winter. The Jews circumciſe their children on the 8th day, which ſeems to be a difficult and dangerous operation at that age. But the Turks are wiſer, for they defer this great ceremony in their religion until their ſons have attained the 8th year of their age.

A TURK in Egypt had by ſeveral wives forty children, of which none lived. (2.) A Bey, who was murdered at Cairo about fifteen years ago, had at his death ſeventy ſeven women in his Haram, all with child. (3.) Children got in Egypt by foreign parents ſeldom live, whether they be one of Franks or Levantines; we therefore ſee few Turkiſh children, tho' the militia or army of Egypt conſiſts of Turks who take women ſlaves from Georgia, Circaſſia, Ruſſia, and other places. The reaſon of it may in great meaſure be attributed to the curſed cuſtom of deſtroying the fœtus, as ſoon as they perceive they have conceived, in order to preſerve the love of their huſbands, and exclude their rivals. (4.) However, a Turk in Cairo had by eight wives, within ten years, eighty children, all living, of which I knew ſeveral.

18. In Damiata, the Neceſſary-houſe is in the Kitchen, which is very ſingular. We ſhall ſcarcely find ſuch a diſgreeable cuſtom in any place. In the other towns, of Egypt, this place is always in the dwelling-houſe, but not in the room where the victuals are dreſſed.

COM-

COMMERCE.

1. The Riches of Egypt.
2. The Trade.
3. The Trade of the French.
4. The Trade of Aleppo.
5. The Trade of Damiata.
6. The Trade of Perſia.
7. The Weights of Egypt.
8. The Dreſs or Cloathing of the Turks.
9. Cotton.
10. Coffee.
11. Incenſe.
12. To give Wine an agreeable Flavour.

1. The Riches of Egypt.

THEY aſſure me, that Egypt pays 1000 purſes a day to the Revenue, yet but a ſmall part of this reaches the Sultan. The greateſt part of it goes to the Beys in Cairo, who govern the country, and 4000 men only can be draughted from hence in time of war. Abdulha Baſhaw, was by the Sultan ſent to Egypt as Baſhaw during my ſtay at Cairo; at his arrival he deſired the Government to pay 200,000 ducats into his privy purſe, inſtead of the moneys he had a right to levy hereafter; theſe were without further deliberation given him within a few hours. He likewiſe deſired Ibraim Kiaja to give him 5000 ducats, which was alſo complied with: theſe ſums, laid

laid on one table, ſhew that Egypt does not want for money. *Ibrahim Kiaja*, who in my time was Uſurper of Egypt, gave the preſent Baſhaw, ſome days after his arrival, a grand entertainment, at which he and his brother Rodoau Kiaja, who was the other Uſurper, waited at table. After dinner, he gave the Baſhaw preſents to the amount of 30,000 ducats, which conſiſted of horſes with and without furniture, ſtuffs from India, diamonds and coined gold. An Uſurper, poſſeſſed of the chief power over Egypt, might make ſuch a preſent without loſing by it, but he who received it, viz. the Baſhaw, muſt certainly have been much grieved to find himſelf loaded with preſents from a perſon, whoſe feigned reſpect was intended to ſhew him his power. They are not the moſt agreeable preſents, which we are obliged, for certain reaſons of ſtate, to receive from thoſe we would rather wiſh to ſee in a condition, in which it would be out of their power to make them.

2. Of Gain in Trade.

If we can procure a commodity from the firſt hand, and ſell it ourſelves without a rival for conſumption, we certainly may gain as much as we pleaſe. The largeſt ſum is given to the planter or manufacturer, the merchant gains the profit, and the purchaſer ſuffers the loſs. This has been the foundation of riches in England and Holland. The French have endeavoured to follow their example in Egypt, but they have always been obliged to leave a ſhare of the profit to their teachers. A Frenchman buys coffee at Mecca from the firſt hand, he carries it to Marſeilles, and

and there ſells it to the Dutch, Genoeſe and Swiſs, by which he gains a little. Theſe laſt ſell it to the Germans, Swedes, Ruſſians, &c. and gain a little; the Frenchman might likewiſe have had this profit, if he had himſelf carried it to thoſe places where the Dutch, &c. ſell it.

3. The French in *Cairo*, where they have eight merchants houſes, ſell annually to the Turks in Egypt 5 or 600 bales of cloth, each bale at 500 ducats Sermahabub. They diligently remark what colour the people like beſt, of this they ſend a ſample to France, and order cloth ſuitable to the taſte of the people. The cloth which the French export to the Levant, is not of the ſame kind with that they manufacture for themſelves, the laſt being ſtrong, thick, cloſe and good, but that which they export to the Levant though very fine, yet it is thin, and ſoon wears out. They ſell greateſt part of it at the Beiram of the Turks, for then every one who can afford it muſt have a new ſuit of cloaths. The Grandees and rich people in Egypt at that time cloth their ſervants, which are often 5 or 600 in number, and this requires much cloth. The Engliſh, who have only one houſe here, have but a ſmall ſhare of this profit, as their cloths are much better, and conſequently dearer, but the inhabitants prefer that which is cheapeſt and makes a fine appearance, and care not much about the goodneſs, provided it laſts one year. The French merchants received this day goods from France by way of Alexandria, to the value of 600,000 livres; theſe came in a ſhip from Marſeilles, which was the richeſt that had come to Egypt in the memory of man; it had beſides on board a quantity of goods for the French merchants in Alexandria and Roſette. The lading

conſiſted only of cloaths and cochineal. Cairo, June 19th, 1750.

4. In *Aleppo*, which is the prettieſt town in the Turkiſh empire, there are nine French and eight Engliſh houſes. There are more Engliſh here, than in any other place in the Levant; they trade to Perſia and India. When Perſia is at peace, they can gain 300 per cent. on their broad cloaths. For theſe the market is as good in Perſia, as it is for the French in Turkey; becauſe the country is colder, and requires a thicker manufacture than the thin and wretched French cloths; it depends alſo on the different ſentiments of the two nations. The Turks admire a brilliant colour and ſplendid appearance; the Perſians are a wiſer people and know the value of goods. The Engliſh, diſpoſe of 8 or 900 bales of cloth every year at Aleppo, and the French the ſame quantity. They get in return Silk, Drugs and *Teſtic*. The ſilk comes from Perſia, and is much valued in England.

5. The Trade of Damiata.

They export large quantities of Flax every year to Venice, Leghorn, and ſome to Marſeilles. They make linen here, and ſell it to great advantage, to France and Italy for lining, and where courſe linen is required; but moſt of it goes to Syria, Greece, Conſtantinople, and other places in Turkey; to each of theſe are every year exported 100 bales, each bale ſix feet in length, and four in breadth and height, being valued from 3 to 500 piaſter. All Egyptian linen is coarſe, and much of the ſame fineneſs with the ten or twelve-penny Iriſh linen, but with this difference, that the Egyptian is

is thin, and the Iriſh cloſe, and in this reſpect, I imagine the former to be ſtronger than the latter, which is confirmed by experience, and allowed by the rules of mechanics. The antients talk much of the linen of Egypt, and many of our learned men imagine it was ſo fine and precious, that we have even loſt the art, and cannot make it ſo good. They have been induced to think ſo, by the commendations the Greeks laviſhed on the Egyptian linens. They had good reaſon for doing it, for they had no flax themſelves, and were unacquainted with the art of weaving. But were we to compare a piece of Holland linen with the linen in which the Mumies were laid, and which is of the oldeſt and beſt manufacture in Egypt, we ſhould find that the fine linen of Egypt is very coarſe in compariſon to what is now made. The Egyptian linen was fine and ſought after by kings and princes, when Egypt was the only country that cultivated Flax, and knew to uſe it.

HIDES and Rice are the other conſiderable commodities which Damiata affords. Through this town goes all the ſilk which is uſed in Egypt, it is brought from Syria and Cyprus in conſiderable quantities.

6. THE Perſian trade has, ſince the reign of Thomas Kouly Kan, being utterly ruined. The Engliſh and Dutch who were at Iſpahan had enough to do to ſave their lives, and were obliged to leave their goods and houſes to be plundered, when the town was ſeveral times ſacked by the troops of the competitors for the crown. There came formerly from Perſia to Aleppo 1000 bales of the beſt ſilk, which the Franks ſent to Europe, who in return ſent to Perſia a quantity of cloth and other European goods. This trade is at preſent entirely

tirely at a ſtand. There came alſo formerly to Smyrna ſeveral rich Caravans from Perſia, which are not to be ſeen now, nor do they continue to trade to Perſia, by way of Baſſora; and all this, becauſe this kingdom, formerly one of the moſt powerful in the Eaſt, is now entirely ruined, partly by the tyranny of Thomas Kouly Kan, and partly by the factions which after his death contended for the Crown.

7. The Weights of Egypt.

A *Cantar* of *Cairo*, one of the greateſt Weights in Egypt, commonly contains 105 *Rotteli*, which make 38 Turkiſh *Oke*. They have a ſingular cuſtom at Cairo, viz. each commodity is ſold by its own weight, different from all others, ſo that a Cantar of coffee is different from a Cantar of myrrh or incenſe. There is alſo for every commodity a different manner of counting money; a piaſter paid for incenſe contains ſixty medins, when paid for another commodity it contains perhaps forty, &c.

8. Cloaths.

THE Turks, even the pooreſt of them, muſt abſolutely, have new Cloaths at their *Beiram*, which ſucceeds the Ramazan. By this the Europeans, but eſpecially the French, who deal in Cloaths, become conſiderable gainers. It is very expenſive to thoſe who hold great offices, and conſequently keep a number of ſlaves and ſervants; for theſe they muſt alſo cloath at this time. They reckon that a Grandee in Cairo can't cloath his ſervants for leſs than 20,000 ducats at the Beiram.

9. COT-

9. COTTON is the chief produce of Cyprus. This is the beſt and moſt valuable of any in the Levant, and much in requeſt amongſt the French and Venetians. Cyprus produced formerly 6000 Cantars of Cotton, which was ſold in the year 1751, at 170 piaſters a Cantar; at other times it commonly ſells at 150 piaſters a Cantar; but the ſcarcity which was for ſeveral years together occaſioned by great droughts and locuſts, and add to this the want of people, owing to the tyranny of the Turks, have made this and other products of Cyprus very dear and ſcarce.

10. Coffee.

THERE are yearly brought 36,000 bales of Coffee from Mocka to Egypt, each bale ſelling for ſixty piaſters. A Cantar of Coffee is ſold at Cairo for eighteen Mahbub, each Mahbub conſiſts of 110 Medins.

11. *Incenſe* (L'Encens, Incenſo)

SELLS according to its goodneſs, from nine to twenty-three piaſters, at ſixty medins each, per Cantar, conſiſting of 110 rottoli.

12. A Method of giving Wine a fine Flavour.

PLUCK the *flowers* of the vine, when they are juſt come forth and in full bloſſom, dry them in the ſhade, but by no means in the ſun or a ſtrong heat; powder and preſerve them. Take what quantity you pleaſe of this powder, tye it up in linen, and hang it in the caſk, when the new Wine begins to ferment. Nothing is more natural,

ral, and nothing more efficacious in giving Wine a high flavour, than this powder. The quinteſſence of the virtues of a plant lies in the flowers. By drying them ſlowly, the evaporating ſubtle particles are concentrated, and they may be preſerved a long time without loſing their virtue. When the Wine ferments, it acts on theſe fine particles, and the motion thereby occaſioned is ſufficient to mix them with the Wine, which by theſe means, contains all the virtues of the grape and flower. I know that the Greek Biſhop in Smyrna, from whom I learned this method, had a Wine of no fine Flavour, made of grapes which grow at *Urla*, a place near Smyrna; but by this method he gave it a ſmell and Flavour far ſurpaſſing any of the ſame Wine not thus prepared. I know not whether this has ever been tried in other places, yet I make not the leaſt doubt but that it would be attended with equal good ſucceſs, in any place where vines are planted, as nature is always the ſame, and never varies.

DR. HAS-

DR. HASSELQUIST'S LETTERS,

To Profeſſor

CHARLES LINNÆUS,

Knight of the Polar Star, and firſt Phyſician to the King.

Smyrna, Dec. 16, 1749.

I NEVER undertook a taſk ſo agreeable as the preſent, when I have the honour to write to you from ſo diſtant a part of the world, to aſſure you of my higheſt regard and eſteem.

THE many favours you have conferred on me, and the care you took to forward my journey, give me hopes that you will with pleaſure condeſcend to receive a detail of what has happened to me from my departure to this day, and which I ſhall now have the honour to give you.

I CAME to Smyrna the 27th of laſt month, after a voyage of ſixteen weeks. The ſea agreed very well with me, though it is not without its inconveniencies; but by being cautious, and thro' the bleſſing of the Almighty, I have bore all without receiving any hurt, and am in as good a ſtate of health at preſent, as I ever have been in my life. I have never been ſick either at home or abroad; I am only ſorry that a boiſterous ſea took from me all opportunities of ſeeing many of the wonderful works of nature. A fiſh, which ſome-

ſometimes we caught with our hook, or ſmall birds driven by the winds to ſeek ſhelter with us, were all I had to ſatisfy my curioſity, and employ my time, in deſcribing and reducing them to their proper tribe. The latter, viz. wag-tails, buntings, ſparrows, larks, viſited us oftener than we deſired; as they never foreboded good. They began their viſits in the Baltic, and continued them to the Archipelago, and as often as a little bird came on board us, we were always ſure of hard weather. Theſe little creatures are as forward at ſea as on ſhore to take refuge with men. I ſhould imagine, our Divines ought not to be ignorant of this propenſity in them, as it very well explains the reaſon why Noah's dove, which was of the ſame tribe, was ſo faithful as to return to the ark, rather than keep out at ſea, or live in a world deſtitute of men.

I HAVE always taken care to get hold of ſome of theſe travellers, and have deſcribed about thirty of them; ſome of which I have ſeen in Sweden, others not. I had them all preſerved; but loſt them by an unlucky accident.

IT was entertaining to ſee, when a lark intended to come and viſit us, which however never happened, unleſs we were near ſome ſhore, that it had the ſame action at ſea as on land, ſhooting down, and riſing again perpendicularly; but it was ill-adapted to its nature, as there were no green fields whereon it might reſt: this bird is not calculated to reſt on the ſea, therefore the greateſt part of them periſhed in the waves; a few only, and thoſe almoſt dead reaching us. I had a great inclination to ſee the Peteril, but not one appeared, though there were frequent opportunities. I alſo aſked our old ſeamen, who for many years frequented the

the Spaniſh and Mediterranean ſeas, whether they had ever ſeen ſuch a bird; but they anſwered in the negative. I have reaſon to believe, that it only appears in the great ocean near both the Indies, and eſpecially the weſtern. I have only been on the iſland Milo in the Archipelago, which is one of the worſt; it was beſides in the autumn, and I had no opportunity of ſearching for plants; yet I collected ſome as I went up to the town, which was in the middle of November, viz. autumnal dandelion, (*Leontodon autumnale*) *Nerium oleander*, which was already in ſeed. Maſtich tree (*Piſtacia Lentiſcus*) an Anemone, which was in bloſſom, with variegated blue and white flowers. In the town, the date tree was in bloſſom, the flowers were brought on the table with the deſert, at a place where I dined, to regale us with their agreeable odour. Majoram was kept in a pot, and given me as a rarity.

A black Game, (Tetrao urogallus) was ſhot there in a palm tree. I could never have imagined, that this northern bird was to be met with ſo far to the ſouth, if I had not ſeen it myſelf. Woodcocks were alſo to be ſeen there, and I have ſince ſeen them here; they have their winter quarters ſo far to the ſouth, but in the ſummer they quit this country.

I COULD not get many fiſhes on my voyage, though they pleaſe me moſt. I have deſcribed a *Scomber*, which Artedius hath not amongſt his ſpecies, and I cannot find that he mentions it amongſt his Genera. I got a *Sparus* at Milo, which I likewiſe believe to be a nondeſcript.

I ENJOY the entire good-will and friendſhip of our more than good Conſul Mr. Rydelius, where I board without expence. I am treated very politely

politely by the French Conſul, Mr. Peyſonel, the Dutch Count Hochpied, and ſome Greeks of condition; Mr. Peyſonel is a very learned man, and affords me much pleaſure.

THE college of Phyſicians of this town which conſiſts of five Doctors, all Greeks, who have ſtudied in Italy, ſhew me much complaiſance, and have called me ſeveral times to their conſultations. This is a place, where I can do much in natural Hiſtory, if the long journey I have to make, and my little money, will allow me to tarry here a few months. The ſea affords fiſhes and variety of other animals. Wild fowl are in greater plenty here than in other places, and are daily brought to market from the country and ſea. The hills, dales and plains, will be rich in flowers when the ſeaſon once approaches; and I can never have a better opportunity of looking round me in a foreign country than I have here. Our Conſul's Interpreters, Janiſſaries and horſes are at my ſervice, whenever I pleaſe; and beſides, I live in a houſe, to which they daily bring fiſh and wild fowl.

THE time I have been here has particularly afforded me an opportunity of ſeeing the kinds of fiſh and ſhell-fiſh the Greeks uſe in their Lent. I believe no people make ſo much uſe of ſhell-fiſh, and other ſea animals, as the Greeks do. I have ſeen them eat ten different ſorts of ſhell-fiſh, (lobſters, crabs, prawns and ſhrimps are not included here, being ranked by Linnæus under the claſs of inſects) when with us oyſters only are eaten. Amongſt others they ſell here a Sepia (Cuttle fiſh,) which by them is called ὀκτωπόδια; it has only eight tentacula, all of equal length; the whole animal is a foot long, and thick in proportion. Of this the Greeks have related me an anecdote, which I think remarkable:

remarkable: the Pinna muricata, or great Silk muſcle, is here found in the bottom of the ſea in large quantities, being a foot long: the ὀκτωπόδια, or cuttle fiſh with eight rays, watches the opportunity, when the muſcle opens her ſhell, to creep in it, and devour her; but a little crab, which has ſcarcely any ſhell, or has at leaſt only a very thin one, lodges conſtantly in this ſhell-fiſh; ſhe pays a good rent, by ſaving the life of her landlady, for ſhe keeps a conſtant look out through the aperture of the ſhell, and on ſeeing the enemy approach, ſhe begins to ſtir, when the πίνα (for ſo the Greeks call the ſhell) ſhuts up her houſe, and the rapacious animal is excluded. I ſaw this ſhell-fiſh firſt at the iſland of Milo, and found ſuch a little crab in all I opened: I wondered not a little what was her buſineſs there; but when I came here, I was firſt informed of it by the Secretary of our Conſul, Mr. Juſti, a curious and ingenious man, who has travelled much, and lived long in this place. This was afterwards confirmed by ſeveral Greeks, who daily catch and eat both theſe animals. I have ſufficiently deſcribed theſe three animals, with the fiſh and birds I have ſeen to this day, and likewiſe preſerve them all, ſome dried, others in ſpirits of wine. I have the honour to tranſmit a deſcription of a *Coote* (Fulica), the others ſhall follow, as ſoon as I can copy them, and my journal.

As to what relates to the continuing of my journey to Paleſtine, I had at firſt an intention of going to Conſtantinople, and thence to Syria; but believe I ſhall alter my mind, and go directly hence, for many reaſons. Here the opportunities of getting veſſels are more frequent, the voyage is ſhorter: I have alſo heard, that in a ſhort time there will be a good opportunity of going in company

pany with the Armenian Patriarch from Jeruſalem, who is here at preſent. The journey I have ſtill to make requires more money than I imagined, if I accompliſh the purpoſe I intended. I think it would be a great pity, that a matter of ſuch conſequence, which has ſo far been purſued, ſhould be dropped for want of money. I will anſwer for it, that with a little addition of money, and the aſſiſtance of the Almighty, the natural Hiſtory of Paleſtine, and the adjacent places, ſhall be as well known, as that of any country, except Sweden. If my money would permit, I could take a ſervant with me from this place, who might be my Interpreter, and without one, I ſhall loſe many fair opportunities of informations, in places where they don't ſpeak ſo many European languages as in Smyrna; but there are beſides other neceſſary expences in thoſe places, without which I cannot advance a ſtep.

I HOPE to have a fine collection of living and dead natural curioſities, by the time I intend to return home. Mr. Rydelius, our Conſul, hath promiſed me ſome living pheaſants, of incomparable beauty, from the borders of Perſia: a kind of patridges called Francolins, which are not deſcribed in the Syſtema Naturæ, ſome turtle doves, and a Pelican preſerved; I know a method of getting a living rock goat, beſides a number of known and unknown fiſhes, birds and plants, which I have already got, and ſhall hereafter collect.

Smyrna, January 29, 1750.

I WAS this moment informed of a veſſel's going to Europe, and therefore muſt not omit the opportunity of writing to you.

I AM

I AM only ſorry, that time will not permit me to make ſuch expedition as I could wiſh in forwarding to you all the obſervations and deſcriptions I have made in Natural Hiſtory to this time. But they ſhall ſpeedily be tranſmitted.

Francolins and *Poulle de Montagnes* are new birds, which I apprehend have not been deſcribed, and are of the genus *Tetrao*; the firſt was drawn by Tournefort, in his travels, but badly. I have a kind of Blackbird which ſings exceeding well, is black and grey, and comes from the iſlands in the Archipelago; it is often ſold for fifty piaſters at Conſtantinople. I have a living Turtle-dove, of a very rare ſort, which came from Abyſſinia in Africa, and is as white as chalk. I have the *Pelican* ſtuffed. I have ſeen all our Swediſh ſea fowl here. Mr. Rydelius is very deſirous of procuring birds, and has lately taken meaſures to get ſome Oſtriches and other rare birds from Egypt, all which he intends to ſend to Sweden. I have often ſeen, and have well deſcribed the Rock Goat. It is ſuch a fine creature, that Solomon could not mean any other animal than this by the Doe, to which he compared his Bride in the Canticles. And they are found in abundance in the mountains of Syria and Paleſtine; but they are more like *Cervus Capreolus* in outward appearance, than a Goat. Canis aureus (Jackcal) is found in greater numbers here, than the inhabitants wiſh; I intend ſoon to go out and ſhoot one, and ſhall then make a compleat deſcription of it.

I HAVE botanized here ſeveral times this winter, and never loſt my labour. I ſhall without delay have the honour to tranſmit my whole collection of plants and deſcriptions; in the mean time, I ſend one incloſed, which I imagine to be new; at

leaſt, I cannot range it under any genus in Syngeneſia, Monogamia, though it belongs to the order. I have completely deſcribed and ſufficiently dried it.

I HAVE not omitted to ſearch for proofs of the ſea's diminution; and I have found ſome, which are I think very evident; I ſhall do myſelf the honour of tranſmitting them the firſt opportunity to the Royal Academy of Sciences. For five days paſt, the cold in Smyrna has been unuſually ſevere. The Florentine thermometer points to 68. The ice has been ſo thick at the ſides of the harbour, that the Dutch have ſkaited on it. The oldeſt people in the town do not remember ſuch ſevere weather to have laſted ſo long at any time before. If the winter in Upſala, is in proportion as ſevere as this, God alone can ſave Upſala garden.

BEING accuſtomed to Swediſh winters, I ſhould not mind this, if I had but a Swediſh ſtove. I am obliged to ſit at a miſerable coal fire to write this, and never was ſo cold in Sweden, as in the miſerable architecture of this country. I know not yet how ſoon the Patriarch, in whoſe company I expect to travel to Jeruſalem, ſets out; but believe, I ſhall remain here another month.

Smyrna, February 9, 1750.

I JOYFULLY embrace every opportunity I have of writing to you, and think myſelf happy, whenever I can fulfil this my duty.

I HAD the honour of tranſmitting a plant to you ſome days ago, which I know not, the deſcription now follows; together with one of a *Sepia* (Cuttle fiſh.) If any miſtakes have crept in to my deſcriptions, I requeſt your favourable correction, as they are made by a young beginner. I have firſt learned,

learned, during my travels, to deſcribe well the productions of nature; I improve every day, and if I can only in time arrive at a ſmall ſhare in the learning and ingenuity of my great maſter, I will not exchange it for the art of the greateſt Painter. No natural curioſities are ſo difficult to deſcribe, as ſhells and corallines, which are here found in great plenty, and I by no means paſs them over. I poſſeſs in you a friend, who kindly and wiſely corrects my errors. I have now a fine bundle of deſcriptions; I ſhall ſend them over, as ſoon as I can copy them.

THE incloſed, I requeſt, you will deliver to Dr. Roſén and Dr. Bæck, the King's Phyſicians. I have given the former an account of the preſent ſtate of Phyſic in Smyrna; the latter of an endemical diſeaſe in Aleppo; the copy of theſe I ſhall have the honour of tranſmitting to you ſoon. In this manner I intend to pay my reſpects to my Patrons.

Smyrna, April 6.

I STILL continue in the place, from which I have ſeveral times had the honour of writing to you. I have tarried here longer than I intended, for want of a proper opportunity; but I do not repent of my ſtay, on account of the opportunity I have had of living during a fine ſpring, at a place ſo rich in natural curioſities, as this neighbourhood of Natolia is. Each day brings to my knowledge new things in Botany, and this has been the caſe for a month paſt; if I had ſeveral to aſſiſt me, we ſhould all have enough to do.

SOME time ago, I made a journey in Natolia to the town of Magneſia, eight leagues from hence. I botanized there on the mount Sypilus

of the ancients, one of the higheſt in Aſia, which is covered with ſnow all the year. I ſhall have the honour of giving an account of the plants I found there, when I ſend the bulk of my collection.

I FOUND alſo inſects there, which had never been before diſturbed. I daily collect numbers of them; and it is remarkable, that many of them are mentioned in the Fauna Suecica, but ſome are peculiar to this country. I have the honour of tranſmitting a little fly, which I took yeſterday in the fruit of a fig-tree; it lies incloſed in the germen of the female fig, which it has eaten up. Whether this is the inſect that ſerves afterwards to impregnate the fruit, I cannot yet determine. Before I quit this place, I ſhall endeavour to acquire a clear idea of the fig-tree's inſects; this muſt be a Cynips, and the fig its Galla; I have completely deſcribed it.

I HAVE diverted myſelf for ſome time with the *Chamæleon* and *Turtles*, to ſee their qualities, when I had them alive in my chamber. I ſhall in time publiſh the obſervations I made on them. I wiſh I had ſome of the latter in Upſala to ornament your garden; it is very eaſy to get them home alive; I ſhall endeavour to accompliſh it. It is very amuſing to ſee how they make love. I have got a quantity of the *Cornucopiæ*, the rare graſs, which you were pleaſed to recommend ſo much to me, to ſearch for round Smyrna; I have likewiſe deſcribed it; and incloſed, ſend you ſome ſpecimens. I ſhall gather the ſeeds when they are ripe, and ſend them to the Academical Garden, which I hope will be the firſt that gets this fine plant.

THIS ſhort account how I have employed my time, is all I can have the honour to impart to you at preſent. I ſhall not omit to give you a larger

larger collection of my obſervations before my departure hence.

I AM now determined to leave this place next aſcenſion-day, and go from hence in a French ſhip to Alexandria in Egypt, there I intend to obtain what information I can in a ſhort time, and ſo go over to Palæſtine.

Smyrna, April 28.

I AM now at the point of leaving this place, from whence I have had frequent agreeable opportunities of writing to you. I have got a Turkiſh paſs, and expect every day an opportunity to continue my journey in ſome veſſel, which in all appearance will be firſt to Egypt, by way of Cyprus to Alexandria and Cairo, whence I intend, with the help of God, to go to the place of my deſtination, Palæſtine. I hope theſe places, in a promiſing time of the year, will afford me ſufficient opportunities for obſervations in Natural Hiſtory, which I wiſh in time to lay before you. I ſhall eſteem myſelf happy, if there ſhould be any amongſt them worth your attention, and ſhall have gained the greateſt reward I can expect from my poor endeavours.

FLORA begins now in this country to put on her beſt attire, fine varieties of *Anemones* adorn the plains: *Hyacinths* grow near the roads: *Ranunculus* of a large and fine variety is common in the vineyards: the *Almond-tree* bloſſoms on the bare branches, and gives the hills an elegant appearance, where they are mixt with the ever-green olive-trees. I often wiſh, that theſe were as common in Sweden as Fumitory and Treacle muſtard

are here, with ſeveral others, which I find are natives of Natolia as well as Sweden.

THE following obſervations about the fig-tree I have acquired here, and now ſhall have the honour of communicating them to you, as I got them.

THE poſſeſſors of fig-trees are very ſollicitous, that the much-talked-of fly ſhall pierce the fig, and unleſs this is done, they are perſuaded they ſhall have no fruit.

ANOTHER inſect perſecutes this and kills it, to the loſs of the poſſeſſors; this they hinder by ſmearing a paint on the tree, juſt beneath the branches; this conſiſts of common red paint and water, which the pernicious inſect dares not to paſs. I have in all places ſeen many ſuch rings painted on the tree; but cannot know the inſects, as the ſeaſon of the year permitted me not to ſearch for it, perhaps it is a piſmire.

THOSE, who cultivate fig-trees, take the black figs (thus they call Caprificus), and faſten them on a thread in the form of a necklace, which they hang on the fruit-bearing trees, and believe it to contribute towards producing good and great plenty of fruit.

THE fig-tree is ſubject to a ſcurf (λέπρα Græc. hod.) I ſaw plenty of this ſcurf yeſterday, and found it to conſiſt of a quantity of inſects cells placed on the bark of the branches, of the ſize of a pea, the top of them depreſſed, and a little pointed in the middle, of a very brittle ſubſtance, being eaſily rubbed to duſt between the fingers; they conſiſt of two membranes, of which the inward is brown, and the outward greyiſh, there are always three placed together, ſo as to form a triangle. They were dry and dead on all the trees when

when I ſaw them, nor could I find either living or dead inſects in any of them; however, I deſpair not of finding, at a proper time of the year, the inſects which make them.

THE Caprificus is planted in quantities round gardens for hedges; I ſuppoſe, no Swediſh gardener will venture to plant theſe trees for the ſame uſe; but by the fine hedges which ivy makes round the badly laid out gardens of this town, I am perſuaded it would ſerve for the ſame purpoſe, if we had it in ſufficient quantities. The deſcriptions, which I made to this time of quadrupeds, birds, amphibia and plants, amount to about 500 ſpecies, which are all completely deſcribed; to which I may add as many obſervations on various ſubjects in Natural Hiſtory. I ſhall have the honour of ſubmitting to your favourable judgment, as many of them as I can copy off, before my departure. I ſend one incloſed; I know not whether this bird is deſcribed or not. The ſubſidence of the ſea is ſo evident in this place, that it can ſcarcely be eaſier demonſtrated in any other place, that the ſea yearly decreaſes. In the incloſed letter, to Secretary Elvius, I have ſpoke my mind freely and clearly on this ſubject, but ſome things I have reſerved to myſelf, which I wiſh in time to relate to you in perſon; and until then ſhall ſay no more on that ſubject.

MAY the Supreme Being let us ſee the time, when our country may acquire honour and benefit from thoſe things, which foreigners have paſſed over on their travels, in which, as well as in almoſt every thing elſe, we have been the laſt; but God be praiſed! we hope not the worſt in the world.

Alexandria, May 18, 1750.

I HAVE now the honour to write to you, from a different part of the world, than I have hitherto done. I came hither the 13th of this month, after I had tarried in Natolia above five months.

In the few days I have been in Egypt, even in the moſt barren places that I have ſeen, I find that this fine country can afford an infinity of curious ſubjects in Natural Hiſtory, to employ my time in the three ſeveral kingdoms of Nature. The four days I have looked round me, give me reaſon to hope much.

The firſt thing I did after my arrival was, to ſee the *Date-tree*, the ornament and a great part of the riches of this country. It had already bloſſomed, but I had, nevertheleſs, the pleaſure of ſeeing how the Arabs aſſiſt its fecundation, and by that means ſecure to themſelves a plentiful harveſt of a vegetable, which was ſo important to them, and known to them, many centuries before any Botaniſt dreamed of the difference of ſexes in vegetables. The Gardener informed me of this, before I had time to enquire, and would ſhew me, as a very curious thing, the male and female of the Date or Palm-trees; nor could he conceive how I, a Frank, lately arrived, could know it before; for, ſays he, all who have yet come from Europe to ſee this country, have regarded his relation either as a fable or a miracle. The Arab, ſeeing me inclined to be further informed, accompanied me and my French interpreter to a Palm-tree, which was very full of young fruit, and had by him been wedded or fecundated with the male, when both were in bloſſom. This the Arabs do in the following manner: when the *ſpadix*,

dix, has *female flowers*, that comes out of its *ſpatha*, they ſearch on a tree that has *male flowers*, which they know by experience, for a *ſpadix*, which has not yet burſted out of its *ſpatha*: this they open, take out the *ſpadix*, and cut it lengthways in ſeveral pieces, but take care not to hurt the flowers. A piece of this *ſpadix*, with *male flowers*, they put lengthways between the ſmall branches of the *ſpadix* which hath *female flowers*, and then lay the leaf of a Palm over the branches. In this ſituation, I yet ſaw the greateſt part of the *ſpadices* which bore their young fruit; but the *male flowers* which were put between were withered. The Arab beſides gave me the following anecdotes: Firſt, unleſs they, in this manner, wed and fecundate the Date-tree, it bears no fruit. Secondly, they always take the precaution to preſerve ſome unopened *ſpathæ* with *male flowers*, from one year to another, to be applied for this purpoſe, in caſe the *male flowers* ſhould miſcarry or ſuffer damage. Thirdly, if they permit the *ſpadix* of the *male flowers* to burſt or come out, it becomes uſeleſs for fecundation: it muſt have its *maidenhead*, (theſe were the words of the Arab) which is loſt in the ſame moment the bloſſoms burſt out of their caſe. Therefore the perſon, who cultivates Date-trees, muſt be careful to hit the right time of aſſiſting their fecundation, which is almoſt the only article in their cultivation. Thirdly, on opening the *ſpatha*, he finds all the *male flowers* full of a liquid, which reſembles the fineſt dew; it is of a ſweet and pleaſant taſte, reſembling much the taſte of freſh Dates; but much more refined and aromatick: this was likewiſe confirmed by my interpreter, who hath lived thirty-two years in Egypt, and therefore had opportuni-

ties

ties enough of taſting both the nectar of the bloſſoms, and the freſh Dates.

THUS much have I learned of this wonderful work of Nature, in a country, where it may be ſeen every year. I ſhall have the honour to give a relation of the uſe, and divers other qualities of the Date-tree, at ſome other opportunity. I hope in time to be able to give you a complete hiſtory of this Palm. I wiſh I was as ſure of an opportunity of ſeeing all the Palm tribe.

THE other plants I ſaw in this neighbourhood, are Egyptian Acacia, (Mimoſa nilotica) Chaſte-tree, (Vitex agnus caſtus) Palma Chriſti, ſeveral ſorts of Gooſe-foot, (Chenopodium) and Fig-marigold, (Meſembryanthemum.) I never ſaw a ſpecies of Gooſe-foot in Natolia, where otherwiſe every thing grew; but I have ſeen very little in Egypt yet. Alexandria is the worſt part of it, and is only a port for ſhipping off the riches of Egypt, Arabia and Abyſſinia. Pleaſe God, I ſhall ſoon ſee Roſette, the garden of this kingdom; and the Nile, the repoſitory of its natural curioſities. In Cairo, I ſhall endeavour to get ſome fragments of the Natural Hiſtory of Arabia and Egypt. I have great hopes of learning the hiſtory of the Balſam of Mecca; I have already got a number of informations from the Mecca travellers, and only wait to get a little ſhrub of it from a Turk, at the end of the year, if poſſible, or at leaſt a branch, and perhaps bloſſoms, for which I have already taken proper meaſures. There is a poſſibility of getting the plant, which yields the Myrrh, by the caravan from Ethiopia to Cairo; but it requires time, and ſome expences; I ſhall do all in my power. If it is poſſible, I ſhall make a tour to Upper Egypt; but of this I can ſay

nothing

nothing for certain, before I come to Cairo. Pleaſe God, I ſhall ſee Palæſtine, which is my chief buſineſs, next Autumn, and perhaps remain there to the Spring following, that I may ſee the two principal ſeaſons of the year, viz. Autumn and Spring, when every thing is in bloſſom.

I REQUEST you will pleaſe to honour me with a letter before that time, and inform me, whether you would have me enquire after any thing in particular, and whether Dr. Celſius knows any thing in particular, which he would have me look after. Though I ſearch after every thing, yet I may by ſuch informations have an opportunity of clearing up ſome things, which, without them, I might perhaps paſs over.

I REQUEST you will pleaſe to aſk Dr. Celſius, whether the writers on Scripture plants have ever thought what vegetable David refers to in Pſalm i. ver. 3. under the name of the Tree of the Righteous. David attributes qualities to this tree, which plainly ſhew, that he means ſome particular vegetable. And theſe qualities are ſuch, that they cannot be attributed to any, but the *Nerium* (oleander) which grows in abundance in this country. One word about St. John's Locuſts, which have puzzled the learned ſo much. They, who deny inſects to have been the food of this holy man, urge, that this inſect is an uncuſtomary and unnatural food; but they would ſoon be convinced of the contrary, if they would travel hither to Egypt, Arabia or Syria, and take a meal with the Arabs; roaſted Locuſts, are at this time eaten by the Arabians, at the proper ſeaſon, when they can procure them; ſo that in all probability, this diſh has been uſed in the time of St. John. Ancient cuſtoms are not here ſubject to many changes. The victuals of St. John are

not

not believed unnatural here; and as I was once ſpeaking to a judicious Greek Prieſt about this affair, and told him that the learned in Europe were of different opinions, whether St. John in the deſart, eat a kind of bird, or a plant, aſking him which of theſe opinions he thought the true one? He anſwered with a laugh, that both were alike erroneous: Their church had never taken this food to be any other, than what is expreſſed in the Teſtament, nor did he know any thing to contradict it.

I HAVE the honour to ſend here incloſed the fly called Panorpa Coa, which I took on the iſland Meteline in the Archipelago; I have never ſeen this ſpecies in Sweden, and know not whether it is Swediſh, if it is, it was unneceſſary to ſend it ſo far.

LIKEWISE the meaſure (28 feet,) containing the thickneſs of the Plane-tree, which is a prodigy in our father's kingdom, I mean Stanchio, the town in which Hippocrates was born. This tree has forty-ſeven branches, each a fathom thick, ſupported by ſtone pillars, and covers a very large terrace, ſhades ſeveral houſes of various ſizes, being above twenty in number; I imagine, in ſeeing it, to have beheld the largeſt, oldeſt, and moſt remarkable inhabitant of the vegetable kingdom. All the obſervations and collections I made in Natolia, I have left in Smyrna, in the houſe of Conſul Rydelius. I ſhall have the honour to ſend you copies of a great number of them, which I have taken with me in notes, as faſt as I can write them. I am alone, and if I had only one to aſſiſt me in writing, I ſhould do twice as much; *but how ſhall we get bread in the wilderneſs?*

A CERTAIN affair has happened to me, of which this opportunity will not permit me to ſpeak, which

which will make my journey to Egypt eaſy and not expenſive; but in Syria and Palæſtine, I cannot avoid expence. Conſul Rydelius, whoſe goodneſs I can never enough commend, has taken upon him to furniſh me with money.

Cairo, September, 1750.

SINCE my laſt, I have ſeen more of Egypt, and had an opportunity of acquiring ſome knowledge of a country, which is certainly one of the moſt remarkable on our globe. You will find by the incloſed liſt, what I have done in Natural Hiſtory. I could have increaſed it with a larger number; but I would only mention the principal ſubjects, and ſuch as I had time to finiſh as well as I poſſibly could upon a journey and deſtitute of Books, which are ſometimes neceſſary to refer to. I ſhall add a few deſcriptions, and have attained my wiſhes, if you approve of them. The account how to prepare Sal armoniac, I intend for the Royal Society, having compoſed it on the ſpot, where Sal armoniac is made. I hope it will not be unacceptable, as it is the firſt account which, as far as I know, has been written at large and diſtinctly on the ſpot, and by an eye-witneſs. I ſend it open to you, deſiring you will pleaſe to read it over, and afterwards ſeal it, and ſend it to the Royal Academy of Sciences.

I HAVE not put down in my liſt, the *Pyramids* of Egypt, nor the *Mumies* and their ſepulchres; but I ought not to paſs over in ſilence my having ſeen them, which is ſufficient. I cannot detain you longer with theſe things, without following the common track of every voyager, who never forgets to ſpeak largely about the width, depth, height and breadth of theſe things, which now

ſcarcely

ſcarcely deſerve the leaſt attention of a traveller, after having been ſeen by ſo many thouſands. But I eſteem myſelf happy in having ſeen ſomething elſe in Egypt, which alone certainly deſerves a voyage to this country, I mean the flowing of the *Nile*, which may with reaſon be called a wonder of nature, aſſiſted by art. But the moſt ſurpriſing thing of all, is, that the fields of Egypt owe to our northern mountains their fertility, and of courſe the country its felicity. This is a matter which is certainly known to our natural Philoſophers, as it is allowed by all the Wiſemen of Egypt, who have it from their maſters through many generations. They ſay, that the water, which every year encreaſes the Nile, riſes from the earth towards the North Pole, is changed into clouds, and thus travels, when theſe have a proper wind, over Europe and Africa, as far as the Montes Lunæ in Ethiopia, where it falls down in rains, runs in abundancy from the rocks of the mountains, and is gathered in the Nile, which hath its fountain there, and below its fall is by channels led over all Egypt, according to the wiſe conceptions of the ancient Egyptians. This is the opinion of thoſe of the Egyptians, who believe themſelves to have ſome knowledge of nature, of which ſome are yet to be found here, deſcended from the Arabian ſchool. I have thought this account worthy of relating, juſt as I received it, and will leave others to ſearch, whether any uſeful information can be got hence, in a thing beyond the plan of my enquiries.

I SHALL rather purſue that which comes under my own ſphere, and ſpeak of what *Botaniſts* may expect from Egypt towards the increaſe and improvement of that art. Of this I have now an idea entirely different from that which Alpinus gave

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me in Sweden. This Author made me believe, that I ſhould find a botanical magazine in Egypt, but this is not the caſe. Egypt has very few indigenous plants. The greateſt part of thoſe to be ſeen here, and which are noticed by Alpinus, are cultivated by art; for this reaſon we find here a *Flora* œconomica, which is without doubt one of the richeſt under the ſun. The quantity of corn, *wheat*, *barley*, *beans* and *peas*, the abundance of *rice*, the ſuperfluity of *flax*, which this country yearly produceth, are evidences of this; beſides the quantity of *indigo*, *ſafflower*, *dates*, *caſſia*, and *ſenna*, with which the country enriches its poſſeſſors. The ſituation of the country and ſeaſons is ſuch, as will not permit many ſpontaneous plants to come forth, of which I hope to give you my obſervations more circumſtantially another time.

I HAVE gathered the flowers and ſeeds of every thing planted here, and deſcribed and collected every thing I found wild. What pleaſeth me moſt of any thing I have found here in the vegetable kingdom, is, the knowledge I have got of the *Date-tree*, and ſcripture *ſycamore*, two plants, which alone might deſerve a Botaniſt's journey to Egypt. With reſpect to the former, I have with tolerable eaſe collected every thing that was neceſſary; but the latter has given me more trouble. This is a tree which in its fructification, manner of growing, living and dying, is doubtleſs one of the moſt ſingular in the vegetable kingdom. I have opened, not hundreds, but thouſands of its figs (Receptacula) before I could get an idea of its fructification; I have however at length acquired ſome inſight with reſpect to it: it has hermaphrodite and male flower cups diſtinct one from the other, as the common fig; but the latter differ

fer much from this. An inſect called *Cynips* hath its dwelling and works in the male flower cups, but whether it ever enters the hermaphrodite cups, and whether it contributes any thing towards its fecundation, I have much reaſon to doubt; I ſhall however make ſome farther enquiry with reſpect to this. It is alſo ſingular in this plant, that the male cups are uſeful, and may be eaten; but the hermaphrodites ſerve for no uſe, juſt the reverſe of the common fig: I ſhall, pleaſe God, ſend a cutting of this tree to Upſala garden next year, together with plaintain, Chriſt's thorn, &c.

I WOULD ſpeak of the Plantain-tree or Muſa, the queen of plants, but it commands me to be ſilent, as it has had the good fortune to be completely deſcribed by the greateſt maſter. I will however mention an odd ſtory, which is taken for granted by the Egyptian gardeners: they ſay, that it can be produced by planting the kernel of a *Date* in the root of *Colocaſia*, and that this was its firſt origin; a ſingular hiſtory of creation. I aſked them, whether they ever made trial, as they ſo obſtinately defended the truth of it; but they anſwered no, and that it was not worth while, as the plant grows ſo freely without culture; *et fabuloſa juvant.* About this time we daily eat ripe Dates. I wiſh it were poſſible to get ſome baſkets of them to Upſala, as I with joy could ſend them. In Europe, we ſeem to envy the felicity of the people who enjoy theſe fruits. I confeſs they are good to taſte once or twice; but though I have got over the age when ſuch things pleaſe moſt, yet I would gladly give two buſhels of Dates for half a buſhel of good Swediſh apples, and am perſuaded, I ſhould find thouſands in Egypt ready to make the ſame exchange. *Apples* are ſcarce here; they are brought hither

hither from mount Sinai, where the Grecian Monks have delightful orchards full of the fineſt apple and pear-trees, whence without doubt the fineſt varieties we have in Europe were firſt brought.

ACCORDING to all appearance, I ſhall remain in Egypt all the winter, though I could wiſh to leave this land of ſlavery as ſoon as poſſible. It is very diſagreeable to travel in Egypt. This country is governed by rebels who have been ſlaves; it may therefore be eaſily imagined, what order and police is kept up here; a Chriſtian can ſcarcely be more deſpiſed, and worſe treated in any place than this. I think no affront can be more grating, than that a Chriſtian is not permitted to ride on any creature but an aſs; and to encreaſe the affront, muſt alight from his aſs when he meets one, who was perhaps a few days before a robber, but for his ſkill in murdering, is made commander in a place over a number of rebellious ſoldiers. This is our caſe daily, and to avoid all the trouble to which we are expoſed, we muſt live as it were in a kind of civil arreſt, keeping within our chambers, and when we intend to go out in the town or country, commit ourſelves to the hands of ſoldiers, who conduct us with ſtaffs and pikes through their villainous brethren. So that to travel to Cairo, and live there for ſome time, is like doing penance for crimes. I am however, always in a merry humour, and the ſingular life of Cairo gives me frequent opportunities for various pleaſant reflections, which paſs the time away.

IT is poſſible I may this winter, have an opportunity of travelling to Upper Egypt, in company with ſome Engliſh gentlemen, who are expected hither. If it happens, I am ſure it will amply reward my labour.

I INTEND next ſpring to ſee firſt Palæſtine, then Syria, mount Lebanon, and other remarkable places; I hope to perform this tour with greater eaſe, in a country where the Franks are more regarded, and are at more liberty. I wiſh I had been empowered to purchaſe Arabian manuſcripts for our library, as the moſt curious are to be had here at a reaſonable rate. Other nations have got enough from hence; through the acquaintance I have made with ſome learned Arabians, I have got ſome on Phyſic and Natural Hiſtory. I could with much eaſe ſerve our Library in this affair, if I were deſired and ſupplied wherewith to do it. I remain, &c.

A LIST of the Obſervations which Dr. Haſſelquiſt made, and had already finiſhed, and were by him deſigned for Profeſſor Linnæus.

1. Obſervations and remarks on the Tape-worm in Egypt.

2. The cauſe of the Egyptians *diſeaſes of the eyes.*

3. The deſcription of a kind of eruption or ſcab at the flowing of the Nile.

4. Of the balſam of Mecca, its country, the method of knowing it, with its uſes in the Eaſt, its adulteration, and a deſcription of the tree.

5. The uſe of the *Mumies* for phyſic in Egypt.

6. An unexpected uſe of *Gum arabic*, when it for the ſpace of two months ſupported ſeveral thouſand ſouls.

7. The preparation of *Sal armoniac* in Egypt, ſent to the Royal Academy of Sciences.

8. The preparation of *Caſſia fiſtula.*

9. The uſe of locuſts for food in Egypt.

10. The

10. The uſe of the *Date-tree* in the œconomy of the Egyptians.

11. How *Indigo* is manufactured in Egypt.

12. The cultivation of *Safflower* in Egypt.

13. The cultivation of *Rice* in Egypt.

14. *Mimoſa* (*Arabis Lebbeck.*) Egyptian Acacia deſcribed, and ſent to the Royal Academy of Sciences at Upſala.

15. The Natural Hiſtory of the ſcripture ſycamore.

17. Two new ſpecies of gooſe-foot (Chenopodium) in Egypt.

18. A deſcription of the Chriſt thorn by the Arabs, called *Nabca.*

19. *Chenna*, and its uſe for dying yellow.

21. A few *Stones* of a ſingular kind.

22. A deſcription of all the *Petrefactions* in the Egyptian Pyramids.

23. The *Strata* of the *earth* in Egypt.

25. Two ſpecies of Bees deſcribed.

26. *Pharaon*, an animal (Ichneumon) which goes in the houſes like cats, and every thing curious relating to it.

27. A ſpecies of *Rats*, which have a head like a hare, a ſnout like a hog; a body like a rat, tail like a lion; can never touch the ground with their fore feet, but hop like graſhoppers, and live in the mountains between Egypt and Arabia. The whole deſcription of this very wonderful creature is ſent to the Royal Academy of Sciences at Upſala.

28. *Camelo pardalis*, the camel deer, which has ſcarce been ſeen by any other except Bellonius, with its whole deſcription, ſent to the Royal Academy of Sciences.

29. A *Parrot*, the prettieſt of its kind.

30. A little *Dotteril* from Alexandria.

31. The oſtrich and its tribe, with the ſnipes.

32. *Caſuarius*, a very ſmall kind of oſtrich from Damiata.

33. A *Pigeon*, with ſtraight and erect feathers on its back.

34. A curious *Turtle-dove*, common in Egypt.

38. Four ſorts of *Serpents*, well diſtinguiſhed by their Scuta abdominalia amongſt theſe are the *Ceraſtes alpini*, or the true *Aſpis* and *Jaculus* or Serpens Evæ, which have never been deſcribed before.

40. Two *Lizards* deſcribed in Egypt.

41. The *Lizard Gecko*, which through the feet emits a dangerous poiſon.

43. The deſcription of the ſucking fiſh and *Sardaigne*.

55. Twelve *Fiſhes* from the Nile, making as many new genus's.

56. The *Dermeſtes* which conſumes dates.

57. *Cerambyx niloticus*. The capricorn beetle of Egypt.

58. A butterfly, from the ſubterranean paſſages at Alexandria.

60. Two ſingular new genus's of *Inſects*.

75. Fifteen new ſpecies of *Inſects*.

76. The *Cancer curſor* of *Bellonius*, or a crab, which runs on the ſhore.

77. The *Piſmires*, which run in the ſand near the Egyptian Pyramids.

78. The little *Piſmire*, which keeps in the houſes at Cairo, and is one of the ſeven plagues of Pharaoh.

79. An *African ſcorpion*.

THESE and much more Mr. Haſſelquiſt has already amply deſcribed in Egypt.

December,

December, 29, 1750.

THE 6th of laſt October was one of my happieſt days, as I on that day received both your letters, one dated the 27th of February, the other the 20th of April, and both forwarded to me by Conſul Rydelius.

I AT the ſame time received Counſellor Carleſon's bill for 130 ducats in ſpecie, which were ſent me to the Levant. Theſe were agreeable tidings, eſpecially as the Counſellor was pleaſed to add, that more might be got. None in Sweden knows better than Mr. Carleſon, how expenſive it is to live in the Levant, even for thoſe, who will live moſt ſparingly; to do which I uſe my beſt endeavours. My long ſtay in Egypt has coſt me money enough; but I ſhould never have dared to tarry here ſo long, if I had not found other means of ſupporting myſelf, than with the public money; an affair for which I am to thank fortune, as I got by it an opportunity of accompliſhing my purpoſe, which was to inform myſelf of the Natural Hiſtory of this remarkable country. Perhaps I ſhould never have come to Egypt, if I had not got this opportunity; at leaſt, I could not have lived here all the ſeaſons of the year, without which little could have been done here, in regard to the objects of my enquiries. Next to your kind care, I with profound reſpect acknowledge myſelf indebted to the moſt reverend Archbiſhop's, the Faculties of Divinity and Philoſophy, Counſellor Carleſon's, and to the other gentlemen's bounty, who contributed to defray the expences of this journey. Wherefore I moſt earneſtly requeſt, that you will pleaſe to preſent them my moſt humble thanks, and aſſure them, that I ſhall have nothing more at heart, than to ſhow to the world,

how much free gifts from Swedes can contribute to the encreaſe of Science.

THE news you were pleaſed to favour me with, from the botanical world, were as many refreſhments to me in a country, which inſtead of Euphorbus's, Meſues and Avicennas, is filled with a number of Fortune-tellers, and ſtrolling quacks, and where, inſtead of the Alexandrian Library, one ſees millions of murdering ſabres and pikes: a country, in which a traveller has need of all the comfort he can get. I lament the death of the Librarian Mr. Norrelius; I had ſeveral conferences with this learned man before my departure, about the animals mentioned in the ſcriptures, in which he had great knowledge: I wiſh I could have continued them to him after my return, when I hope to have ſome knowledge in that matter as a Natural Hiſtorian. The great age of Doctor Celſius puts me in fear, that I ſhall likewiſe loſe the advantage I wiſh to have, at my return, to ſubmit to this great man's judgment, the obſervations I have made on the ſcripture plants.

I HOPE that my deſcriptions of, and obſervations on, the *Cornucopiæ* (horn of plenty graſs) *Panorpa Coa* *Cervus Camelopardalis*, (camel deer,) *Mus Jaculus* (jumping mouſe), &c. &c. which I had the honour to ſend you from time to time, partly from Smyrna, partly from Egypt, have come ſafe to hand. The *Herpes aleppina*, the hiſtory of which I ſent to the King's Phyſician, Dr. Bæck, is a very remarkable endemical diſeaſe in Aleppo, and I believe not yet taken notice of by any Phyſician. The attention, which I know the Royal Academy of Sciences paid to the obſervations made in ſeveral places about the decreaſe of the ſea, hath encouraged me to ſend my opinion of it

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to Secretary Elvius. I know not how far this able Mathematician is inclined to this ſyſtem; but I am almoſt aſſured, that thoſe who have ſeen the proofs of the decreaſe of the water, which I have obſerved on my travels, cannot avoid being confirmed in this remarkable hypotheſis, which you and the late Profeſſor Celſius laid before the public with obſervations. I have at preſent the honour to ſend you a collection, ſingular in its kind, like the country from which it is ſent. It conſiſts of *Serpents* and *Lizards*, terrible animals, and the proper native productions of Egypt; which can only pleaſe thoſe who ſtudy and know Nature. I have not forgot with what care you bid me get ſome knowledge of the *Hæmorrhois*, *Dipſas*, *Aſpis*, *Seps*, &c. of the ancients, of which we know nothing; but lament, that notwithſtanding all the pains I took, to get ſome information about theſe terrible animals of the ancients, I have not ſucceeded with more than Seps and Aſpis, which according to the information I got, are one and the ſame ſerpent. The account is this: on the iſland of Cyprus, there is a ſerpent by the modern Greeks called ἄσπικ, it is ſhort, ſeldom above a foot long, but of an diſproportioned thickneſs, ſometimes as thick as a man's arm. The poiſon of this is the moſt terrible of any known in the Eaſt. When a man is bit by it he falls into a ſlumber, by degrees changed into profound ſleep, which within twenty four hours becomes eternal, without any violent ſymptoms or other ſigns of death, than that the pulſe grows weak by degrees, and the whole body becomes of a blackiſh yellow colour in a moment, and within the next twenty four hours, rots as if affected with a gangrene.

Do not we then find in one and the ſame ſerpent, the qualities of two of the Ancients? I mean *Aſpis*, which killed ſo eaſy; and *Seps*, which killed in a very ſhort time, with the like terrible ſymptoms, and effects as this does to this day.

HAVE not the Ancients, who never gave complete deſcriptions of thoſe curioſities in Nature, of which they might have left us any account, and in which the name, characters, or deſcriptions are either omitted, or made and given in ſuch a manner, as rather to confound the Reader, than to inſtruct him? Have they not perhaps, I ſay, given two names to one animal, becauſe it had two different qualities? Examples of this kind are not wanting.

IT is very poſſible, that the *Seps* of Lucan is the ſame as the *Aſpis* of Horace; both have informed us of their effects; but neither of them has given us any deſcription. I therefore conceive it is laudable to endeavour, by the informations which Natural Hiſtory affords us, to explain their meaning, as they do not always expreſs their thoughts ſo clearly as to be comprehended by their Readers.

I HAVE the honour to ſend three deſcriptions of the ſerpents I found in Egypt: the firſt is the viper of Egypt. If this has been completely deſcribed before, the viper of the ſhops would be known; if not, this famous viper has to this day been unknown. I have always been of the opinion that our common viper (*Coluber vulgaris* Fn. ſuec.) was the ſame with the viper of the ſhops; but I changed my opinion, as ſoon as I ſaw how much the viper, from which the Venetians carry over all that is required in the ſhops, differs in number of ſcutæ and ſquamæ, head and tail, and appearance from that which is found with us. The true *vipera officinalis*, I ſuppoſe, is ſcarcely met with in Italy,

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as it has from time immemorial been carried from Egypt to Venice, from whence its preparations are ſent all over Europe.

THE ſecond is a horned viper (*Coluber Ceraſtes.*) I have found two ſerpents with horns in Egypt of different genus's, as the one is a ſnake, (*Anguis*) and the other a viper (*Coluber.*) As different as they are with regard to their genus, ſo different are they alſo with reſpect to their horns; thoſe of the former, are two large teeth, which bore through the cranium, ſo that their baſis ſerves for teeth, and the upper pointed parts of them for horns; Whereas thoſe of the latter are only two ſharp points faſtened to the head.

I SHALL not abſolutely determine which of theſe Alpinus means by the name of Ceraſtes, of which he has given a bad figure, and a worſe deſcription. I am apt to believe, that he has them both under one name, as they both have horns. It was in this manner, that in former times they thought it ſufficient to repreſent natural beings, by giving a figure without any deſcription, to draw in a ſtriking manner, what would excite the curioſity of the common people; for example, a *ſerpent with horns*; ſo that no attention was paid to the wiſe inſtitutes of nature, before our Linnæus taught us to open our eyes in beholding and diſtinguiſhing her with clearneſs and preciſion. The third is the before mentioned *anguis dentibus molaribus cranium perforantibus.*

I HAVE found a conſiderable number of *Lizards*, the other branch of this terrible tribe; but moſt of them were known before, except ſome few ſmall ones, which I found in the burning ſand in the deſart: there is no place wherein ſome kind of living creature is not appointed to dwell. That which

which I have the honour to ſend I have preferred to the reſt, as it is the only one I know, of which has hitherto been uſed, but was nevertheleſs unknown both to Naturaliſts and Phyſicians.

THIS lizard is the true *Scink*, which is found in plenty in the mountains between Arabia and Egypt, it is caught in great numbers by the Egyptian peaſants, dried and ſold to the Venetians in Cairo, who export a large quantity of it over to Europe. I had this alive, as well as every thing elſe which I have hitherto deſcribed.

I HAVE likewiſe preſerved every thing hitherto by me deſcribed, partly in ſpirits of wine, partly ſtuffed, with which I intend to increaſe the natural collection at Upſala, if God permits me to return home. At the beginning of next year, I intend to ſend ſome things over to you, viz. The ſeeds *Behen Nux*, *Caſſia Sopher*, and ſeveral others, amongſt the reſt a ſtuffed oſtrich.

BEFORE I leave Egypt, I likewiſe intend to ſend to Upſala garden ſome trees, as *Alhenna*, ſcripture *Sycamore*, the buckthorn, of which the crown of Chriſt was made, Caſſia fiſtula, the Plantain tree, &c. They ſhall be ſent by way of Leghorn, to Stocholm, addreſſed to Mr. Grill. If it be poſſible, I ſhall ſhortly make a journey to mount *Sinai*. I have already been on the way to it, but was kept back by the excurſions of the Arabians. If the ſcheme, which I have in view, turns out well, I hope to attain my wiſhes and ſee this famous place with ſafety.

I SHALL after that begin my journey early in the ſpring for Palæſtine, and take ſuch meaſures, that I may be on mount *Lebanon* in the moſt ſuitable ſeaſon of the year. After that, no place in the Levant remains, which I want to ſee, except

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Conſtantinople, from which city I could wiſh to return again to my native country.

Cairo, February 18, 1751.

AT the ſame time, I have the honour to write to you by way of Leghorn, I ſend addreſſed to Mr. Grill, a ſmall collection of natural curioſities, of which I have here encloſed a liſt.

Seeds of

Caſſia fiſtula from lower Egypt.
Caſſia, (Arab. Keſchta) from Arabia.
Caſſia, (Ar. Sopher) from Upper Egypt.
Nux Behen from Upper Egypt and Sinai.
Cordia Sebeſten from Upper Egypt.
Rhamnus, (Ar. Nabk) from Lower Egypt.
Cucumis (Ar. Abdellawi) from Cairo.
Mimoſa nilotica. The true Acacia.
Lawſonia ſpinoſa. Alhenna.
Preſerved Dates in two large veſſels covered with leather.
The Male flower of the Date.
The Web (Tela) covering the baſis of the leaves,

Stones.

Silex, a Flint which is opake, and variegated from the deſerts of Egypt.
—— ſemipellucid with a variegated ſtrata. Onyx?
—— ſemipellucid and unicolor (of one colour) from the deſerts of Arabia.
Melon, from mount Carmel.
Argilla, a ſandy clay, which is yearly depoſited by the Nile.

Animals.

Animals.

A Vulture with a naked head, deſcribed.

Oſtracion, a fiſh with a blown up belly, deſcribed.

Papilio Sultanus, the Sultan Butterfly.

Miſcellaneous Things.

Veſſels made of clay, hardened by the heat of the ſun, for drinking cold liquors, from Mecca and Cairo.

Opobalſamum genuinum, or true balſam of Mecca *lbſs*; with Carolus Linnæus wrote in Arabian letters.

THEY are partly for your table, and partly for your Muſæum. For the former I have deſtined two veſſels of dates, which I have had prepared in ſuch a manner that I hope they will keep. And I ſhall eſteem myſelf happy, if you think the other ſmall collections worthy a place in the latter.

I HAVE ſent as many ſeeds, as I have myſelf been able to collect from the trees themſelves. I wiſh they may come ſafe, for I ſee, that it is almoſt impoſſible to ſend trees alive from Egypt to Sweden. I have had all the rare trees here taken up, and planted in pots, in hopes of ſending them to you, by way of Marſeilles or Leghorn, but they die notwithſtanding all imaginable care; what would then become of them during ſo long a voyage, their freight would be very expenſive, for water is a dear commodity when bought of a ſailor. The wonderful ſycamore, the fructification of which has puzzled me more than any thing I have yet ſeen in Nature. This, I ſay, I hope will arrive at Upſala; I have two, in readineſs that promiſe well, which I intend to ſend by way of Marſeilles, addreſſed to Mr. Grill.

I HAVE

I HAVE the honour to ſend you a deſcription of the *Egyptian vulture*, a fiſh of the genus of *Oſtracion* and a *Moth*; the firſt I have tranſlated into Swediſh from my Latin manuſcript, to give it into the Royal Academy of Sciences. If you will favour Counſellor Carleſon with the deſcription of the fiſh, he will perhaps, as a curious gentleman, read it with pleaſure.

I HAVE lately been employed in anatomizing a crocodile, of which I ſhall have the honour to give you an account.

THE parts of the Viſcera, which I think deſerve the greateſt attention in a crocodile, are the *Veſicula fellea* (Gall bladder) and *Pancreas*. The wiſe laws of the Creator, which lie concealed in all his works, that man may give himſelf the trouble to ſearch for them, appear in a particular manner in the parts abovementioned.

IT is well known, that the crocodile is a carnivorous voracious animal, and I believe more ſo than any other rapacious animal whatever; it cannot chew, but muſt ſwallow every thing whole, for though it can open its jaws extremely wide, yet it cannot move them ſideways. For ſuch a diet, and this manner of eating, there was certainly occaſion for ſtrong menſtrua to promote digeſtion: theſe it is ſupplied with, in proportion to its ſize, more amply than any other animal. A crocodile, which I opened, three foot and a half long, had a gall bladder as big as a hen's egg, which contained three ounces of gall, thick, of a fine emerald green colour, and more bitter than any thing I have yet had on my tongue. The *Pancreas* was five inches long and four broad, and all its plicæ or folds were filled with a yellowiſh and ſomewhat frothy liquid. Both appeared to me larger than

thoſe

thoſe in an ox, but with reſpect to the other parts of theſe animals, they are not to be compared together. His gut, which is quite rigid or ſtiff, and compoſed of ſtrong thick membranes, is ſo narrow, that a ſmall gooſe-quill can ſcarcely enter it; it is alſo remarkable, that the Inteſtinum rectum is neareſt to the pylorus, whereas in other animals it is cloſe to the anus; the crocodile's rectum is filled with excrements, which return the ſame way they came in, the narrow gut ſerving only to convey the chyle.

I HAVE now had the pleaſure for a month together of ſeeing the method in which the Egyptians hatch chickens in ovens. Nothing can be more amuſing to behold, or eaſy to perform than this operation, which the ancient Egyptians learned from the crocodile and oſtrich. It is pleaſant enough to ſee an oven full of eggs, from whence hop out in a moment many thouſand new inhabitants into our world, without a midwife, and I had almoſt ſaid without a mother; ſhe has at leaſt no concern in bringing them forth. This is ſo eaſy to perform, that I am perſuaded, every old woman with us might do it in her ſtove, if ſhe were told it was poſſible, and a few ounces of ſuperſtition was added. They might be done to great advantage with us, and afford in the large towns plenty of ſo agreeable a diſh, as broth made with fowls is, eſpecially if made in the Swediſh manner. How much time and trouble does it take to have 6000 chickens hatched in the natural way? And theſe come forth in Egypt in a month's time, without any farther trouble, except that one perſon takes care to turn the eggs and heat the oven.

THE taſte of the fowls ſo hatched, does not quite equal that of thoſe hatched in the natural way;

way; Art would gain too much on Nature, could it equal her in her perfections. It is reaſonable, that the latter ſhould always retain its precedence. The difference is, that the Egyptian fowls hatched in an oven are always more dry, and have not the juice, which gives that agreeable taſte to thoſe hatched in the natural way. This difference may likewiſe be partly owing to the manner in which they are fed, which, conſidering the number and cheapneſs of them here, cannot be ſo proper as in Europe. The Egyptian fowls are fed, as indeed are almoſt all their poultry, with beans, which are never given to any of theſe creatures with us, as we muſt feed them with good corn, if we expect a palatable diſh.

THEY are however good in Egypt, and much better than I imagined, from accounts I had received of them in Europe, and what recommends them, is, the reaſonable price, which is ſcarcely to be found in any other place. I have (beſides what I obſerved in the bringing up of the young ones, myſelf) received a deſcription of it from Achmia, a little town in Upper Egypt, which is the compleateſt, if I am not miſtaken, that has as yet been made public. I ſhall have the honour to communicate it to you at a proper time.

I FORGOT an obſervation, when I ſpoke of the crocodile, which I made for the ſervice of our Divines. I ſerve them with pleaſure, they are my patrons.

JOB aſks, chap. xli. ver. 1. Canſt thou draw out the Leviathan with a hook? I conclude, he means the crocodile by that which happens daily, and without doubt happened at his time in the river Nile, viz. that this voracious animal, far from being drawn up with a hook, bites off, and

deſtroys

deſtroys all fiſhing tackle of this kind, which are thrown out in the river. I found in one that I opened, two hooks which it had ſwallowed, one ſticking in his ſtomach, and the other in a part of the thick membrane which covers his palate.

How is it poſſible, that Job could by the Leviathan mean the Whale, as ſeveral have explained his term, and as has lately done a French Author, who, in his language, wrote the works of the ſix days; when we reflect on what Job and David have ſaid of the works of the Creator? How, I ſay, could he ſpeak of an animal, which never was ſeen in the place where he wrote, and at a time when he certainly could have no hiſtory of Greenland and Spitzbergen? Beſides, the whole deſcription of Job comes much nearer the crocodile than the whale, if we conſider, that he wrote in a figurative oriental ſtyle.

I INTEND ſoon to depart from hence for Palæſtine, and there enjoy the ſpring. I have been a ſufficient time in Egypt, and thank God, have diſpoſed well of my time in this remarkable country, which ought to be the dwelling of the Gods, if they could take a place amongſt mortals; but is condemned, I know not by what turn of fortune, to harbour Egyptians. I beg you will favour me with a few lines, which I could get in Conſtantinople at our Envoys, Mr. Celſing's houſe, or in Smyrna, at Conſul Rydelius's. I have frequent informations from the latter, of the moſt material affairs which happen in my native country; but I cannot expect any thing from him but politics: the learned are of more conſequence to me, and of theſe I expect news from your goodneſs. I ſhould be in particular pleaſed to hear who ſucceeded Dr. Wallerius, as Profeſſor extraordinary

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in the Faculty of Phyſicians, after he was appointed Profeſſor of Chemiſtry. I conjecture, it is one of my companions.

Mr. Rydelius is alſo very curious, and what is moſt material, as it happens ſo ſeldom, his attention is to Natural Hiſtory. This is plain from by his collection of birds, which is the beſt in the Levant, and will in a few days be encreaſed with divers rare birds from Æthiopia, Nubia, and Arabia; thoſe I find here, I ſhall ſend alive to Smyrna, after I have kept them a long time with me, to learn and obſerve their nature and manner of living, and deſcribed them. Amongſt theſe is the beautiful *Guiney hen*, which I have got from Abyſſinia, a bird, greatly to be admired for the regular manner in which the feathers are marked, with its creſt or comb on the head, and for its ſhrill creaking voice, which is ſo piercing, that I thought I felt it affecting me in my very brain, in the ſame manner, as certain harſh notes on ſome inſtruments, ſtrung with wire. It would certainly be admired in Europe, if it had not the misfortune, like the Peacock, to be already common, eſpecially in Malta and France. In time, ſome of them may come to Sweden, if fortune will favour their journey.

Cyprus, Auguſt 8, 1757.

I HAVE now the honour to write from Cyprus, where I arrived a few days ago, having travelled through Judea, part of Arabia Petrea, Samaria, Galilee and great part of Syria.

As there is a veſſel going this day for Marſeilles, I embrace the opportunity, of ſhewing my duty to you, by writing this letter, though I have no time to tranſmit any of my obſervations. I cannot, however, but mention the Quail of the

Iſraelites; this is a new ſpecies of Tetrao, which I found at Jordan, and in the wilderneſs near the mountains of Arabia Petræa. This Quail, very much reſembles the red partridge, but is not larger than a turtle dove. I expect, in a few days, to get a ſcore of them alive, which were promiſed me by a perſon at Jeruſalem, whither the Arabians carry many thouſands to ſell at Whitſuntide.

If Natural Hiſtory can give any information in the interpretation of the Bible, this bird is certainly the ſame with the Quails of the Iſraelites, and they alone would deſerve a journey to Jordan; for my part, I was ſo pleaſed with this diſcovery, as to forget myſelf, and almoſt loſt my life, before I could get one of them into my poſſeſſion.

I shall write more particularly and ſend to you ſeveral obſervations before I depart from Cyprus.

Smyrna, Auguſt 29, 1751.

AFTER I had returned from my travels thro' Egypt and Palæſtine, I was in hopes to write to you by this time from Conſtantinople, to which place I had already began my journey from Syria; but Heaven, which has this year poured over that place all the plagues, which its wrath had in ſtore, has for a time prevented my deſign of viſiting that city.

For theſe three months paſt there has been a plague in Conſtantinople, which ſometimes has taken off 10 or 12,000 ſouls a day: a fire which laſted for twenty four hours, and reduced to aſhes many thouſand houſes, and amongſt others, the Guard-houſe of the Janiſſaries: an earthquake, attended by a ſtorm of hail, which deſtroyed, by common report, 40,000 boats, and killed a number

bey of the rowers: an inſurrection amongſt the ſoldiers, which threatens the ſubverſion of the government, nor is famine wanting to complete their miſeries. Theſe are ſufficient reaſons to deter a traveller from going thither; but as ſoon as I am informed, that the Almighty has withdrawn the rod, which he has extended over that city, I purpoſe viſiting it, and ſeeing what natural curioſities this famous place, which is ſituated between two ſeas, affords; and afterwards, pleaſe God, I ſhall think of returning home.

Inclosed, I have the honour to tranſmit you a deſcription of the little Arabian Quail, which I found near Jordan. I imagine, this bird to be new, and not before deſcribed. If the Writers on the ſcripture can prove, that *Selaw* was a bird, they may be aſſured, that it was no other than this; but I have reaſon to believe, that the food in queſtion of the Iſraelites, was neither bird nor fiſh, but rather inſects, and moſt probably locuſts.

It is not in the leaſt probable, that *Selaw* was the flying fiſh; how ſhould the flying fiſh, that ſcarce lifts itſelf a few yards above the ſurface of the ſea, and that only at ſun-ſet, come up into Arabia Petræa, and in ſuch numbers, as to ſupply the whole camp of the Iſraelites? If I ſhould even perſuade myſelf, that the Mediteranean, at that time, came up to the walls of Jericho, which is now three days journey diſtant, yet I could not give credit to it.

St. John's locuſts, thoſe ſo often diſputed locuſts, come now at length in queſtion. I have the honour to ſend a collection of all the obſervations I could get relating to this affair, which I have

digeſted in order, to be inſerted in the tranſactions of the Royal Academy of Sciences.

I SHALL leave Writers on the ſcriptures the liberty to make what they pleaſe of St. John's ἀκρίδες, calling them the Gemmæ or buds of different kinds of trees, according to the old Grecian Father Iſiodorus Peluſiota; the fruit of the Crab-tree, according to ſome Interpreters; or birds, as ſome Calviniſts imagined; but it is certain that this hypotheſis is ſuch, that Ælianus, Thucydides, Demoſthenes or Ariſtotle, could never know their meaning. I am of opinion, that if any Interpreter of the ſcriptures ſhould aſſert, that the ἀκρίδες of St. John are not locuſts, and draw this concluſion, that *St. John did not eat locuſts, becauſe they have never been eaten by any nation*; he ought to make a pilgrimage to thoſe places where they are eat at this day; I am perſuaded he would not long remain an unbeliever in this matter.

BEFORE I quit this ſubject of locuſts, I will impart to you ſome obſervations I have made on theſe inſects, which for ſeveral years have afforded ſo much matter for diſpute in Europe, that it is become well worth our attention to ſet this affair in a clear light.

(1.) THE graſhopper or locuſt is not formed for travelling over the ſea; I had an opportunity of obſerving this on my return from Cyprus to Smyrna. As we were becalmed for ſome days on the coaſt of Carmania, we daily got ſome graſhoppers on board from the continent, and I then had the pleaſure of ſeeing what miſerable ſailors theſe inſects are. The locuſt has, like the lark, a quality from Nature, that it it cannot fly far, but muſt alight almoſt as ſoon as it riſes. If they intend, I know not by what inſtinct, to fly over a ſea

or

or river, they find their attempt ſucceed no better than the lark, of which I believe I have given you an inſtance before, which I obſerved on the Spaniſh coaſt, where I ſaw how miſerably this bird periſhed, when it intended to come on board us. I ſaw the ſame happen to the locuſts, and for one that came on board, 100 were certainly drowned, though we were but a piſtol-ſhot from the ſhore. But better proofs of this are yearly ſeen at Smyrna, when they attempt to fly acroſs the ſea, after they over-run the country near it. We obſerve in the months of May and June, a number of theſe inſects coming from the ſouth, directing their courſe to the northern ſhore; they darken the ſky like a thick cloud, but ſcarcely have they quitted the ſhore, before they, who a moment before ravaged and ruined the country, cover the ſurface of the ſea with their dead bodies, which occaſions a great nuiſance to the Franks, who have their balconies near the harbour, on account of the ſtench which proceeds from ſuch a number of dead inſects, as they are by the winds driven cloſe to the very houſes. By what inſtinct do theſe creatures undertake this dangerous flight? Is it not the wiſe inſtitution of the Creator, to deſtroy a dreadful plague to the country? Has the like deſtruction to the locuſts been obſerved during their flight to Europe for ſeveral years paſt? Could they not by fright, or ſome other method, be turned from their dreadful courſe, to ſteer for ſome river, and by that means be obliged to deſtroy themſelves, as they cannot be overcome by any other means?

(2.) But if locuſts cannot fly over a ſea of any extent, how could they come from the continent to Cyprus, which is entirely deſtroyed by Turks and locuſts? Could they not at leaſt come

in veſſels from the continent of Syria, having lain concealed during the voyage? But how then came they to Roſlagia, as you were pleaſed to ſhew me before my departure from Upſala? Could it be done in any other manner but by ſhips from Dantzick, or ſome place adjacent, where they infeſted the country that ſummer? Would it not therefore be proper, that all maſters of ſhips ſhould be obliged to take care, leſt they bring over ſuch a deſtructive vermin? This ought to be done in the ſame ſtrict manner, as is now practiſed to prevent the plague from ſpreading.

(3.) I know of no one Europe who has made ſufficient obſervations, relating to the migration of locuſts: of the place from whence they firſt ſet out, and of the courſe they take. I have had an opportunity of making the following in Aſia and Africa.

The locuſts, according to all appearance, ſeem to be directed by the ſame natural inſtinct as the Alpine rat (*Mus Lemmus*, *Lin.*) in a direct meridian line, by keeping nearly from ſouth to north, as the other does from north to ſouth, turning very little either to the eaſt or weſt; they come from the deſarts of Arabia, take their courſe over thro' Palæſtine, Syria, Carmania, Natolia, go ſometimes through Bythinia by Conſtantinople, and continue their journey through Poland, &c. as has happened in theſe latter years. They never turn from their courſe, for example, to the weſt, wherefore Egypt is not viſited by them, though ſo near their uſual track. The locuſts therefore, are not to be reckoned amongſt this country's plagues in our times, as they were when Moſes lived there, tho' frogs, lice, cock-roaches, gnats, and all the vermin, which are mentioned amongſt the

the plagues of Pharoah, torment the inhabitants and travellers in this country to this very day. Neither do they turn to the eaſt, for I never heard that Meſopotamia, or the confines of the Euphrates, were ravaged by them. None but thoſe countries of Aſia which I mentioned, viz. Arabia, Palæſtine, Syria, Carmania, and ſometimes the ſea coaſts of Natolia, are infeſted with them yearly, either more or leſs.

I DO not know whether the ſame generation of locuſts which comes from Arabia can come to Europe, or whether it is the ſecond or third generation. It might eaſily be known, if obſervations were made in two different places, when they are at either of them; and perhaps that would be to ſome purpoſe, as it might furniſh means to deſtroy them, or at leaſt, leſſen their number.

THE inhabitants of Aſia, as well as Europe, ſometimes take the field againſt locuſts with all the dreadful apparatus of war. The Baſhaw of Tripoli in Syria, ſome years ago, raiſed 4000 ſoldiers againſt theſe inſects, and ordered thoſe to be hanged who refuſed to go. Thus a miſerable inſect, can put in motion an army of ſtubborn Turks, whom often an Ottoman Emperor with all his power cannot oblige to go farther than they chuſe.

Smyrna, Sept. 13, 1751.

I SHALL ſoon have the honour to ſend you a number of obſervations, which I made on the Natural Hiſtory of the Bible, on my travels in Palæſtine. I have been particularly ſollicitous to ſearch for the great deſigns which King Solomon executed here, eſpecially thoſe that contained any of the vegetable kingdom; whether I could find

any traces of his vineyards or gardens, of which he ſpeaks in the Scriptures; for to attempt to illuſtrate that kind of Botany, which Solomon underſtood, I think is the ſame as to look for the place where the Tower of Babylon ſtood; though it cannot be denied, but that Solomon knew much more of Natural Hiſtory, conſidering the time and circumſtances of the nation, over which he reigned, than any other of thoſe times. But to leave his Botany, and return to his plantations; there is now not the leaſt trace remaining of them; we can judge by certain circumſtances, where one or other of his pleaſure gardens was ſituated; thus have I found the ſituation of his vineyard in *Engedda*, in which he introduced vines from *Cyprus*, to which he compares his beauty, in his Canticles, ch. i. ver. 14. Here the Arabs have vineyards to this day, and ſell the wine to the Chriſtians; but the vines are now ſo degenerated, that they will not produce the rich Cyprus wine. It was not difficult for Solomon to get vines from Cyprus and plant them, but whence did he get the Rheniſh vines, which he planted at Hebron, and which grow there to this day, affording a Rheniſh wine, equal to any, that Europe produces, which I, and all the Franks who came to Jeruſalem, took be real Rheniſh wine; the Latin Monks, buy from the Arabs the ſmall quantity, which they make yearly at Hebron. This kind of wine does not grow in any place of the Eaſt, nor in the Archipelago; perhaps this kind of grape has always grown wild in Palæſtine, and was by Solomon tranſplanted into his garden. Might not the Europeans have got the firſt vines from hence, which they planted on the Rhine? This ſeems more probable, than that Solomon ſhould have got his

his from Europe; it is alſo poſſible, that both have the ſame qualities, though the vines are of different origins.

Smyrna, Sept. 22, 1751.

IN my laſt, of the 13th inſtant, I promiſed to anſwer the queſtions, you were pleaſed to propoſe to me, in your letter dated the 11th of Dec. 1750. I ſhall now fulfil my duty, having anſwered ſome in my preceding letters.

I HAD no opportunity of ſeeing the Gall-nuts of the Tamariſk; I have, however, ſeen a little *Aphis*, that builds a neſt between its leaves, but this I cannot take to be a Gall.

Calaf, is a little Willow, which never grows to a large tree; it has a ſtrait trunk, with a ſmooth oval lancet-ſhaped leaf, deeply ſawed on the edges. No tree in Egypt is more famous amongſt the inhabitants, on account of the water that is diſtilled in the ſpring from its bloſſoms, which is much more uſed as a family medicine by the Egyptians, than treacle by our peaſants. They are ſcarcely afflicted with any diſeaſe, but they uſe the water of Calaf. There are Apothecaries in Cairo, whoſe chief, and almoſt only employment, is to ſell Calaf; for thus they likewiſe call the water. It is cooling, promotes perſpiration, and is ſomewhat cordial, it therefore ſerves in the continual fevers, which are ſo common in Egypt, during the ſummer ſeaſons. I ſuppoſe it to approach neareſt in quality to the waters that are in Europe diſtilled from the bloſſoms of Cherries, Limes, and Acacias.

I HAVE got enough of the fruit of *Baobab*, though I could neither ſee the plant or flower, as it only grows in the remoteſt parts of Upper Egypt, where it has been introduced from the weſtern parts of Africa.

I HERE

I HERE ſend incloſed, the flowers of Æſchynomene Seſban (baſtard ſenſitive plant) which is uſed for hedges round plantations, and affords an agreeable proſpect.

Abſus, is a Caſſia. *Sopher*, is likewiſe a Caſſia, of which I tranſmitted ſeeds, and in my laſt letter the deſcription, together with that of the wild Marjoram or *Zatarhendi* of Alpinus.

Kali III, of Alpinus, muſt be a little fig marigold (Meſembryenthemum) common in Egypt; but it is ſomewhat difficult to clear up the names of Alpinus, eſpecially all his *Kali*. I tranſmitted the ſeeds of the Alhenna, amongſt my collection of laſt winter, and the ſeeds of the Plantain-tree, were in my laſt letter; and the Gall fly of the Scripture Sycamore, in my laſt but one. I have the jumping Mouſe, in ſpirits of wine, and all the Egyptian fiſhes, of which I have ſome preſerved and laid on paper, in the manner you taught me.

Moſes and *Lichens* are ſcarce enough, though not entirely wanting in the Eaſt. The *Pyramids*, the oldeſt buildings in the world, have no *Lichenes cruſtacei*, which otherwiſe are the common marks of age; neither can they have them, for perhaps there never fell a drop of rain on them, without which, this kind of vegetable does not thrive. All the kinds are to be found on the old walls of Jeruſalem; and out of the wall at Solomon's Well, there grows a little moſs; may not this be his Hyſop? It is, at leaſt, as little, as the cedar is large, and therefore the other extremity.

IT is not long ſince I ſent you the deſcription of the Egyptian Water lily (Nymphæa).

I HAVE deſcribed the wonderful little Crab, the *Cancer curſor*; but who can conceive, why this little animal comes up in ſuch large numbers out of the

ſea;

ſea at ſun-ſet, and runs on the ſhore; and why the *Dolphins* and *Flying-fiſh*, at the ſame time, lift themſelves above the ſurface of the ſea? It is probable, that each of them has ſome urgent reaſon, which, at preſent, we do not comprehend. As I was travelling from Tyre to Sidon, I followed the ſea-ſhore for two hours about ſun-ſet, and had conſtantly the pleaſure to ſee this little crab run by hundreds to and from the ſea. I caught ſeveral, in order to ſee whether I could find any thing about them to carry food, but found nothing. No creature can run ſo faſt, in proportion, as this. The moment one ſees it two or three yards from the ſea, you obſerve it to turn back and return into it.

You were pleaſed to aſk, how do the plants ſubſiſt in Egypt half a year without rain? This ſeems very odd to us in Europe, where we are uſed more to wet than dry weather; but what ſhall one think, when I ſay, that there are plants in Egypt, which have lived 600 years, and perhaps have not got 6 ounces of rain, in all that time, for nouriſhment; this may with reaſon be ſaid of the old Sycamores round Cairo and in Upper Egypt, where perhaps, every ſecond or third year, fall ten drops of rain. But if the Egyptian plants want rain, they do not therefore want water. The Nile, the wonderful Nile, ſingular in its kind, affords that, which heaven denied them. The country of Egypt is a river from the beginning of Auguſt to the latter end of October. A traveller coming to Egypt at this time, and being unacquainted with the true reaſon for the overflowing of the water, would immediately conſider it as a miracle in Nature. He would imagine he beheld a ſea; producing vegetables very different from Sargazo,

gazo, Fucus's Reeds, Ruſhes, &c. He would imagine he beheld, ſpringing from the bottom of the ſea, Sycamores, Buckthorn, Acacia, Caſſias, Willows, and Tamariſks, which form ſmall woods or groves, above the ſurface of the water. This is the genuine appearance of Egypt, whilſt it is overflown. Therefore the Egyptian plants, which conſiſt chiefly of evergreen trees, are in no want of water, and art ſupplies thoſe which are deprived of this benefit of Nature; for the Egyptians are very expert in hydraulics, and take great care to ſupply their gardens with water.

FROM this time, to the beginning of April, another ſeaſon ſucceeds, the water is dried away, and the whole country is covered with ſlime or mud, depoſited by the water, which makes Egypt a fruit-country. The huſbandman then ſows his corn with leſs ſweat, and more aſſurance of a plentiful crop, than the Europeans; this work is done in the months of October and November; then come forth the ſpontaneous plants of Egypt, which are very few, ſome indeed come up with the corn, but their ſeeds muſt have been tranſported thither by the birds, as they are European. The trees then caſt their leaves, that is to ſay, in the latter end of December and beginning of January, having young leaves ready, before all the old ones are fallen off; and, to forward this operation of Nature, few of the trees have buds (gemmæ); the Sycamore and Willows indeed have ſome, but with few and quite looſe ſtipulæ. Nature did not imagine buds ſo neceſſary in the ſouthern as in the northern countries; this occaſions a great difference between them.

THE Plantain and Date tree, the riches and ornament of Egypt, alſo at this time prepare to bring

bring forth their valuable fruit. After the latter has thrown off the lowermoſt old leaves, the new ones ſhoot out from the top, and at the ſame time the new *Spathæ* come forth in the months of December and January; at this period alſo, the branches of flowers of the Plantain-tree appear.

THIS ſeaſon concludes with the harveſt, in the month of April, and no ſigns are afterwards to be ſeen of Egypt's having ſtood under water the preceding year.

EGYPT is not abſolutely deſtitute of rain in the months of November, December, January, February and March; but it muſt be particularly obſerved, that this does not extend farther than to the ſide nearer the Mediterranean ſea; where it rains ſo hard ſome years, eſpecially at Alexandria, Roſetta and Damiata, as to occaſion very cold weather, to the great inconvenience of the inhabitants; it ſometimes happens at Cairo, about this time, that a ſcattered cloud lets fall a few drops of rain in paſſing. This has been ſcarcely obſerved by any traveller, therefore they have no true idea of the Egyptian climate in Europe; ſome ſaying it rains there, others aſſerting the contrary, and both are in the right. After harveſt, and with the month of May, begins a dreadful ſeaſon in Egypt, a ſummer, which makes the earth reſemble, in ſome reſpect, that of Norland in the months of January and February. Then the earth appears full of fiſſures, and, by the exceſſive heat, is brought into the ſame ſituation, that the ſevereſt froſts occaſion with us, but with this difference, that the ruggedneſs of our frozen earth, is concealed by an uſeful and not diſagreeable ſnow, whereas the parched earth of Egypt has no veil to hide its miſery,

miſery, the ſight of which every mortal dreads to behold.

EGYPT, two months before, well deſerved a journey from the north and ſouth pole. According to the accounts of ſome travellers, with whom I have converſed on the ſubject, and who had ſeen both the Indies, all Europe, the greateſt part of Aſia, and the acceſſible parts of Africa, there is not ſuch a glorious proſpect to be ſeen under the ſun, as an Egyptian field, when the earth is in its verdure, and eſpecially if it can be beheld at that ſame time and from the ſame place which I ſaw it, namely, the latter part of December, from the top of the higheſt Pyramid, where I was in company with ſome Engliſhmen, ſeveral of whom had travelled in the Eaſt, others in the Weſt Indies, in Barbary, and in Europe.

EGYPT, which is ſo agreeable in our winter, is thus, to the higheſt degree, horrible in our ſummer. The birds deſert it, and fly to more northern climes. The vegetable kingdom is in no better ſituation. The ſpontaneous plants are withered, and thoſe they cultivate are removed; the Reſt-harrow and Succory alone remain; of the former, theſe flower in the ſtrongeſt heat, and amongſt the latter, the banks of the Nile are covered with all kinds of Melons, Cucumbers, and oily grain (Seſamum) which ripens in the fields, where it is ſown after the corn; and this, I preſume, is the reaſon, that ſome travellers ſpeak of two and three harveſts in Egypt.

ALL Egypt however does not ſuffer alike from the heat of the ſummer. The riſing grounds about Roſetta and Damiata are to be excepted, being at this time covered with Rice, which is planted in May, and harveſted in October, to effect which, the

the water is carried with much labour from the Nile. The inhabitants of theſe places have therefore the pleaſure of beholding green fields, when the Egyptians ſee nothing but a parched earth; but they pay dear for their pleaſure, for all the plagues of Pharaoh, frogs, flies, gnats, &c. which delight in putrid water and a moiſt earth, make their dwellings almoſt uninhabitable.

It is in this exceſſive hot weather, that we muſt admire the wiſdom of God, who ordered that a quantity of *Dew* ſhould fall in the evenings and mornings, and prevent the total deſtruction of the country.

This *Dew* is particularly ſerviceable to the trees, which would otherwiſe never be able to reſiſt this heat; but with this aſſiſtance they thrive well, bloſſom and ripen their fruit. Therefore, the upper parts of the Egyptian trees, at one time of the year, do the office of roots, attracting nouriſhment by their abſorbent veſſels, the leaves, from the moiſt air; which the root, at other ſeaſons of the year, draws from the damp earth. It is farther to be obſerved, that the dew falls at the ſame time, that the heavy clouds move from the north to ſouth; and by the number of theſe, the Egyptians judge of the future affluence of the Nile. Theſe darken the Heavens in the morning; but in the day it clears up, and the nights are as reſplendent with as many ſtars, in the midſt of ſummer, as the lighteſt and cleareſt winter nights in the north; this appearance of the ſkies in Egypt never changes, and has been, undoubtedly, a great inducement for the ancient Egyptians, and afterwards for the Egyptian Arabs, to ſtudy aſtronomy. I am ſurprized, that none of the European Academies of Sciences, have ever thought of ſupporting

porting an Aſtronomer in Cairo, which is favoured with the ſereneſt horizon, a conſtant mild climate and clear ſky; and theſe would, I imagine, afford opportunities for eaſy and conſtant obſervations. He might, perhaps, have ſome trouble from the inhabitants, on account of their ſuperſtition, but even this, he might ſoon get over. He would find learned Arabs, powerful men, who love and ſtudy Aſtronomy in their manner, whoſe protection would defend him from the people, and the expence would not be very great.

The END.

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